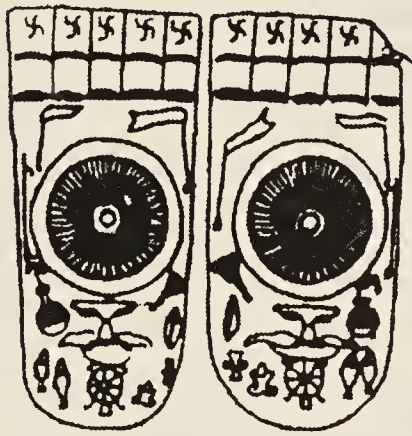


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*The
Dipavamsa*

The Dīpavamsa



An Ancient Buddhist Historical Record

Hermann Oldenberg



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INTRODUCTION.

The DĪPAVAMSA, an edition of which I here lay before the public, is a historical work composed in Ceylon by an unknown author. George Turnour, who first drew the attention of European scholars to the Dīpavaṃsa¹), declared it to be identical with a version of the Mahāvamṣa to which the Mahāvamṣa Ṭikâ occasionally alludes, the version preserved in the Uttaravihâra monastery. This is certainly wrong²). We must undertake, therefore, a research of our own as to the origin of the Dīpavaṃsa and its position in the ancient literature of the Ceylonese.

The Mahāvamṣa Ṭikâ, when commenting on the title

1) See the Journal As. Soc. Bengal, vol. VI, p. 790, 1054; VII, p. 919 et seq.

2) The arguments by which Turnour supports his theory are entirely founded on errors and inaccuracies. Turnour says, for instance, that the opening lines of the Dīpavaṃsa are quoted in that Ṭikâ as contained in the Uttaravihâra-Mahāvamṣa. The Ṭikâ quotes those lines indeed (India Office MS. of the Mahāv. Ṭikâ fol. ko'), but without the slightest reference to the Utt.-Mahāvamṣa. The only passage referring to the Mahāvamṣa of the Uttaravihâra which I know, is quite sufficient to show that this work was different from the Dīpavaṃsa. In the Mahāvamṣa Ṭikâ (India Off. MS. fol. gha') we are told, that the Uttaravihâra-Mahāvamṣa contained a statement somewhat different from the usual one, with regard to the descendants of king Sīhassara: „Uttaravihâravâsīnaṃ pana Mahāvamṣe Sīhassarassā rañño puttapaputtakā caturâsītisabassāni rājāno ahesuṃ, tesam kaniṭṭhako Bhaggusakko (corrected to Bhagusakko) nāma rājā. tassa puttapaputtakā dvāvisātisabassāni rājāno ahesuṃ, tesam kaniṭṭhako Jayaseno 'ti vuttaṃ.“ The Dīpavaṃsa (3, 43. 44) in the contrary agrees with the statements of our Mahāvamṣa (p. 9) which are in contradiction to the Mahāvamṣa of the Uttaravihâra.

of the Mahāvamsa, contains the following important remarks¹⁾:

„Mahāvamsaṃ pavakkhāmīti mahantānaṃ vamsaṃ tanti-paveniparamparā 'ti pi sayam eva vā mahantattā ubhayattha paridīpitattā va Mahāvamsa, taṃ Mahāvamsaṃ tesam pi buddhabuddhasāvakaḍḍinam pi guṇamahantānaṃ Mahāsammataḍḍinam pi vā rājamahāmattanaṃ (rājamahantānaṃ?) pavenidīpitattā ca buddhāgamaṇāḍḍipakārehi mahādhikārattā sayam eva mahantattaṃ veditabbaṃ.

anupamavamsaanuggahāḍḍinam (°ḍḍinam Paris MS.)

sabbaṃ aññataṃ (aññataṃ Par. MS.) kataṃ suppakāsitam

apariyāgataṃ (ariyābhaṭaṃ Par. MS.) uttamasabbhi vanṇitam

suṇantu dīpaṭṭhiyā sādhusakkātaṃ ti (comp. Dīpav. 1, 5) iminā Atṭhakathānāyena' ev' assa mahantattaṃ paridīpitaṃ (paridīpitattaṃ?) ca veditabbaṃ. — tenāhu porāṇā:

dīpāgamaṇaṃ buddhassa dhātun ca bodhīgamaṇaṃ (bodhiyāgamaṇaṃ Par. MS.)

saṃgahattheravāḍḍaṇi ca dīpaṃhi sāsanaḍḍigamaṇaṃ

naṇḍināgamaṇaṃ vamsaṃ kittayissaṇi suṇātha me 'ti

(comp. Dīpav. 1, 1). imāya pana gāthāya nāyena (gāthānāyena Par. MS.) pi assa sakhyā (saṃkhyā Par. MS.) mahantattaparidīpitattaṃ ñeyyaṃ. evaṃ Mahāvamsaṃ ti laḍḍhanaṃ Mahāvihāravāsīnaṃ vācānamaggam porāṇatṭhakathaṃ ettha Sīhalabhāsaṃ hitvā Māgadhikabhāsāya pavakkhāmīti adhippāyo.“

As two stanzas are quoted here, the first of which is said to be taken from an Atṭhakathā, the second from a work of the „Porāṇā“, and as immediately afterwards mention is made of the Sinhalese „Porāṇatṭhakathā“, the contents of which are expressed in the Mahāvamsa in Pāli, there can be very little doubt that this Atṭhakathā and

1) I give this passage according to the India Office MS. (fol. ko'), together with the various readings of the Paris MS. (fol. ko') which M. Feer has kindly communicated to me. — Comp. Turnour's *Introd. to the Mahāvamsa*, p. XXXI.

that work of the Porânâ are identical with each other and with the Porâṇaṭṭhakatha mentioned afterwards. If I am right in asserting the identity of the works alluded to under these various expressions, we learn from this passage the following important fact, viz.: there was an Aṭṭhakathâ handed down and probably also composed in the Mahâvihâra, written in Sinhalese, the introductory stanzas of which allude to a historical account of Buddha's visits to Ceylon, of the Councils, of Mahinda etc., intended to be given in that very Aṭṭhakathâ, and these stanzas are almost identical with the opening lines of the Dîpavaṃsa. There must, therefore, most probably be some relation between this Aṭṭhakathâ and the Dîpavaṃsa which will be of a sufficient interest to justify a further inquiry.

Let us see what results we may obtain as to the contents of this Aṭṭhakathâ and as to its literary form? Let us ask particularly in what way the Pâli stanzas quoted from this Aṭṭhakathâ were connected with its main substance which was composed in Sinhalese?

The Mahâvaṃsa Tîkâ, after the passage quoted above, goes on to give some details about the way in which the author of the Mahâvaṃsa made use of this Sinhalese Aṭṭhakathâ on which his own work is based. It is said in the Tîkâ: „ayaṃ hi acariyo porânamhi Sîhala[ṭṭha]-kathâ - Mahâvaṃse ativitthârapunaruttidosabhâvaṃ pahâya taṃ sukhaggabaṇâdippayojanasahitam katvâ 'va kâthesi“. The work in question is called here, as repeatedly afterwards, Sîhalaṭṭhakathâ - Mahâvaṃsa. It is not difficult to account for this expression where the two at first sight contradictory elements of a (theological) commentary (Aṭṭhakathâ) and of an extensive historical narrative (Mahâvaṃsa) are combined together. If we look at Buddhaghosa's Aṭṭhakathâ on the Vinaya, we find that the author has there prefixed to his explanation of the sacred texts a detailed historical account of the origin of the Tipitaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa's commentary is based, as is wel-

known, on that very Sinhalese Atthakathâ of the Mahāvihāra, which we are now discussing, and we may assume almost with certainty, that to this Atthakathâ a similar historical introduction was prefixed which may have been even of a greater extent than that of Buddhaghosa. If our inference is correct, we have found in what way the title „Sīhalatthakathâ-Mahāvamsa“ could apply most properly to this work: it is a historical account (Mahāvamsa) which forms a constituent part of a theological commentary (Atthakathâ), and which is composed in order to give to the dogmatical contents of the latter the indispensable historical foundation¹).

We are not very likely to go too far astray, if we try to form an idea of the style of composition of this Sinhalese Atthakathâ-Mahāvamsa according to the analogy of what we have before us in Buddhaghosa's comment. According to this, the Atthakathâ-Mahāvamsa appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pāli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pāli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pāli texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a pur-

1) In order to show how an Atthakathâ could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahāvamsa Tikâ gives from the Atthakathâ of the Uttaravihāra, concerning the history of Susunāga (Turnour's Introduction, p. XXXVII), of the nine Nanda kings (l. l. p. XXXVIII), of Candagutta (l. l. p. XLII), of the descendants of Mahāsammata (l. l. p. XXXV). If we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahāvamsa of the Uttaravihāra, we are led to believe, that the Mahāvamsa also of the Uttaravihāra formed a part of the Atthakathâ of that monastery in the same way as was the case in the Mahāvihāra.

pose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

A considerable number of verses ascribed to the „Porânâ“, i. e. taken from the ancient Sinhalese Aṭṭhakkathâ, and quoted by Buddhaghosa or in the Mahāvamsa Ṭikâ, present the same close resemblance and almost identity with passages of the Dîpavamsa, which we have observed in the two verses given above. In proof of this I give the following examples:

Samanta-Pāsadika (MS. Orient. 1027 of the Brit. Museum) fol. ga': tenahu porânâ:

Vedisagirimhi Râjagahe vasitvâ tiṃsa rattiyo
kâlo 'va gamanassâ 'ti gacchama dîpam uttamam. |
paḷina Jambudîpâto hamsarâjâ va ambare
evam uppaṭita therâ nipatimsu naguttame. |
purato purasetṭhassa pabbate meghasannibhe
patitṭhahimsu kûṭamhi haṃsâ va nagamuddhaniti.

Comp. Dîpav. 12, 35—37.

Samanta-Pâs. fol. kâh' — kha: sa panâyaṃ (i. e. the second Council)

yehi therehi saṃgâtâ saṃgâtesu ca vissuta
Sabbakâmi ca Sâlho ca Revato Khuddhasobhito |
Yaso ca Sâṇasambhûto, ete saddhivihârikâ
therâ Ânandatherassa diṭṭhapubbâ tathâgatam, |
Sumano Vâsabhagâmi ca neyyâ saddhiviharika
dve ime Anuruddhassa diṭṭhapubbâ tathâgatam. |
dutiyo pana saṃgâto yehi therehi saṃgaho
sabbe pi paṇabhârâ te katakiccâ anasava 'ti.

Comp. Dîpav. 4, 50—54.

Mahâv. Ṭikâ fol. khau: tenâhu porana:

yakkhânam buddho bhayajananam akasi,
te tajjitâ taṃ saraṇam akamsu buddham,
lokânukampo lokahite sadâ rato
so cintayi attasukham acintamassa. |
imañ ca Lāṅkâthala manusanam

porâṇakappaṭṭhitam vutt[h]avâsam
vaṣanti Laṅkāthala manusa bahu
pubbe va Ojamaṇḍavaradîpe 'ti.

Comp. Dîpav. 1, 66. 73.

Mahâv. Tîkâ fol. tâm: tenahu poranâ:
Suppatitṭhitabrahmâ ea Nandiseno Sumanadeviyâ
putto mata pita c' eva gihibhûtâ tayo janâ 'ti.

Comp. Dîpav. 19, 9.

Mahâv. Tîkâ fol. ḍhri': tenâhu porâṇâ:
Anulâ nâma yâ itthi sâ hantvâna naruttame
catumâsam Tambapaṇṇimhi issariyam anusâsitâ 'ti.

Comp. Dîpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Aṭṭhakathâ-Mahāvamsa of the Mahāvihâra, will suffice to show, to what extent the author of the Dîpavamsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Aṭṭhakathâ. In fact, a great part of the Dîpavamsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from a work or works like that Aṭṭhakathâ; many of the repetitions and omissions¹⁾ which render some chapters of the

1) The most striking example of such repetitions is the account of the three Councils, each of which is described twice, the author, no doubt, having had before him two different authorities. The case is similar in the following passages:

(12, 51—53:)

samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhûmipâla,
samaṇâ mayaṃ mahârâja dhammarâjassa sâvakâ
tam eva anukampâya Jambudîpâ idhâgatâ. |
âvudham nikkhipitvâna ekamantaṃ upâvisi,
nisajja râjâ sammodi bahuṃ atthûpasamhitam. |
suvâ therassa vacanaṃ nikkhipitvâna âvudham
tato theram upagantvâ sammoditvâ c' upavîsi.

(17, 27:)

punṇakanarako nâma ahû pajjarako tadâ
tasmiṃ samaye manussânam rogo pajjarako ahû.

An instructive example of the abrupt and fragmentary character of some parts of the Dîpavamsa is contained in the account of the conversion of young Moggallâna (5, 55—68), which would be almost unintelligible if we did not possess the same narrative in the Mahāvamsa (pp. 28—33).

Dîpavaṃsa almost illegible, we may account for not by the inadvertence of copyists, but by this peculiar method of compilation.

The results we have obtained regarding the connexion between the Dîpavaṃsa and the ancient Aṭṭhakathâ of the Mahavihâra, furnish us with a clue for gaining an insight into the relative position of the Dîpavaṃsa and the second important historical text of the Pâli literature, the Mahâvaṃsa. The two works are, indeed, in the main nothing but two versions of the same substance, both being based on the historical Introduction to the great Commentary of the Mahavihara. Each work represented, of course, their common subject in its own way, the Dîpavaṃsa following step by step and almost word for word the traces of the original, the Mahâvaṃsa proceeding with much greater independence and perfect literary mastership. The Dîpavaṃsa, as regards its style and its grammatical peculiarities, betrays the characteristics of an age in which the Sinhalese first tried to write in the dialect of the sacred texts brought over from India; there are passages in the Dîpavaṃsa which remind us of the first clumsy attempts of the ancient German tribes, to write Latin. The Mahâvaṃsa is composed very differently; its author masters the Pâli grammar and style with a perfect ease which cannot have been acquired but after many fruitless attempts, and which may be compared with the elegant mastership of Latin composition by which the Italian poets and scholars of the *renaissance* excelled. The turning-

A careful consideration, however, of this passage shows that the boundary-line between what is said and what is omitted does not present those signs of capricious irregularity which inevitably characterize gaps caused by a copyist's carelessness. The omissions are governed by a certain principle. The important and interesting parts of the story are fully told; the less prominent events which form only the connecting links between the chief points of the narrative, are altogether omitted. I think that both these omissions and those repetitions are to be accounted for, in the main, by the extremely awkward method in which the author compiled his work, though I do not deny, of course, that many of the gaps which are found throughout the whole work, are to be referred to a different origin, viz. to the misfortunes to which the tradition of the Dîpavaṃsa has, from then till now, been exposed.

point between the ancient and the modern epoch of Pâli literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

Both Mahāvamsa and Dîpavamsa finish their records at the same point, viz. with the death of king Mahâsena. This coincidence is, of course, nothing but a consequence of the two works' being derived from the same source. We may find in this a new confirmation of our opinion that this source is the Atthakathâ-Mahāvamsa of the Mahāvihâra Monastery. The reign of that very king Mahâsena was a fatal time to this monastery. A hostile party succeeded in obtaining king Mahâsena's sanction for destroying the Mahāvihâra; during a period of nine years the monastery remained deserted by its former inhabitants; afterwards, after long and violent ecclesiastical struggles, it was reconstructed. We may easily understand, therefore, why historical writers belonging to the Mahāvihâra fraternity should stop just at the epoch of Mahâsena's reign, where the past destinies of their spiritual abode were divided from the present.

After these remarks about the relation of the Dîpavamsa to the ancient theological commentaries and to the Mahāvamsa, we now proceed to collect the data which throw a light on the question, at what time the Dîpavamsa was composed. Turnour infers its anterior origin, compared with the Mahāvamsa, from the fact of the first line's, as he says, of the Dîpavamsa being quoted in the Mahāvamsa Tîkâ, the authorship of which he ascribes to Mahânâma, the author of the Mahāvamsa itself. But apart from Turnour's opinion on the age of the Mahāvamsa Tîkâ being totally wrong, we have seen, that those lines are quoted in the Mahāvamsa Tîkâ not from the Dîpavamsa itself, but from the Atthakathâ on which the Dîpavamsa is founded. So we lose the date on which Turnour's opinion is based. What remains, are the following data:

1) The Dîpavamsa cannot have been written before A. D. 302, because its narrative extends till that year.

2) Buddhaghosa was acquainted with a version of the *Dîpavaṃsa* which, however, differed in some details from that which we possess¹).

3) The continuator of the *Mahāvamsa* (p. 257, ed. Turnour) tells us, that king Dhātusēna (A. D. 459—477) ordered the *Dîpavaṃsa* to be recited in public at an annual festival held in honour of an image of Mahinda.

4) These data being given, it is only of a secondary importance, that the *Mahāvamsa Tīka*, which was composed in much later times, mentions an *Aṭṭhakathā* on the *Dîpavaṃsa*²).

The result is, that the *Dîpavaṃsa* — be it in that very version which we possess or in a similar one — was written between the beginning of the fourth and the first third of the fifth century. We do not know as yet the exact date of the composition of the *Mahāvamsa*³), but if we compare the language and the style in which the two works are written, there will scarcely be any doubt as to the priority of the *Dîpavaṃsa*. The words, besides, by which *Māhanāma* characterizes the works of his predecessors:

porāṇehī kato p' eso ativitthârīto kvaci
atīva kvaci saṃkhitto anekapunaruttako,

apply so extremely well to those peculiarities of the *Dîpavaṃsa* of which we have spoken above, that they appear to have been written most probably with reference to this very work.

1) Some lines from that version of the *Dîpav.* are quoted in the *Samantapāsādikā*. They partly agree with our text; partly they differ in such a way that they cannot be reconciled with it. See my notes on *Dîp.* 11, 17; 12, 1. — The *Dîpav.* is also quoted in the *Aṭṭhakathā* on the *Kathāvatthu*; see the note on 5, 30.

2) fol. ṛe (with reference to the ecclesiastical quarrels in Mahāsena's reign): ye keci bhikkhū vā ussāpitanikāyantaraḷaddhikā vā tath' eva amhākaṃ ācariyā akamsū. 'ti vadēyyuṃ, tesam pi taṃ parikappitavipphanditam eva, tesam abhilāpamattaṃ vā 'ti *Dîpavaṃsa* aṭṭhakathāyaṃ vuttaṃ.

3) The arguments of Turnour who brings it under the reign of Dhātusēna (*Introd.* p. LIV), are extremely weak.

I have made use in editing the text of the *Dîpavamsa*, of the following MSS.:

I. MSS. written in Burmese characters.

- 1) *F*: MS. belonging to Major Fryer who brought it to England from British Burmah. About the third part of the *Dîpavamsa* (6, 87 — 15, 91) is wanting; instead of this the MS. contains a fragment of the *Thûpavamsa*. The MS. has been written Sakkarâj 1190 = A. D. 1828.
- 2) *N*: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by Gombadde Watte Dewa Aranolis with the MS. *M* (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of *M*. If the reading of *N* is not expressly indicated by Dewa Aranolis, but if we are, from the silence of the collation, to draw the conclusion, that *N* agrees with *M* — a conclusion which is, of course, by no means always a safe one —, I designate such readings by *n*. If only a part of the single words is indicated, I include in brackets those parts which we are to supply from *M*.

II. MSS. written in Sinhalese characters.

- 3) *G*: MS. of the Paris National Library (collection Grimblot; fonds Pâli 365). Although this MS. is written in Sinhalese characters, its readings agree at a good many passages with the Burmese MSS. The text of *G* has been corrected from a MS. very similar to *B*.
- 4) *A*: MS. of the India Office (Pâli Collection no. 95)
5. 6) *B. C*: Copies of two MSS. of the *Dadalle Wihâre*, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945. 946). In the five first *Bhânavâras* there are frequent corrections in *C* made from another MS. than that from which *C* has been copied. I designate these corrections by *c*.

- 7) *M*: Copy made by Gombadde Watte Dewa Aranolis for Mr. Rhys Davids from a MS. of the Busse Wihare. Written on paper. Now in the Cambridge University Library (Add. 944).
- 8) *R*: MS. of the Cambridge University Library (Add. 1255). This is a copy of a MS. belonging to Mr. James d'Alwis.
- 9) *D*: MS. in the possession of Mrs. Childers, London; it is a copy made for the late R. C. Childers.
- 10) *E*: MS. of the Paris National Library (Coll. Grimblot, fonds Pâli 366).
- 11) *S*: A copy written on paper, which the priest Subhûti of Vaskaḍuve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by *s*.

I have used, besides, the following abbreviations:

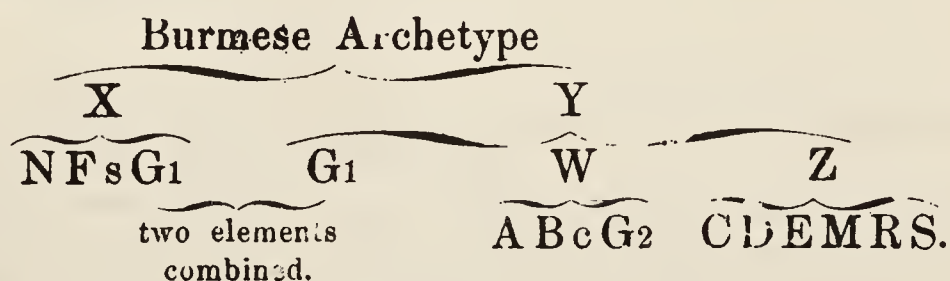
X = all Burmese MSS.

Y = all Sinhalese MSS.

Z = the class of MSS. represented by CDEMRS.

All our MSS. are derived from the same original source which was very incorrectly written in Burmese characters, as we may infer from some of the blunders common to all of our MSS.¹⁾ Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris²⁾.

The way in which the single MSS. are derived from their common source, will be shown by the following table:



As to their critical value, the Burmese MSS. (*X*) deserve to be classed first; least is the value of *Z*, the

1) See, for instance, 1, 6. 55; 4, 45; 11, 3; 22, 18.

2) See Journ. As. Soc. Bengal VI, p. 790.

apparent correctness of which is owing not to real ancient tradition, but to arbitrary attempts of emendators.

It appeared desirable to print not the text corrected as far as possible, but the text of the *codex archetypus*, and to give in the footnotes my own emendations as well as those tried already in the MSS. In many passages I have refrained from correcting manifest grammatical blunders, errors in numbers of years etc., because I was afraid of correcting not the copyist but the author himself. Many passages also appeared to me too hopelessly corrupt for me to try to correct them. Of the various readings I could give, of course, only a selection, or the work would have increased to its threefold extent.

I cannot finish without having expressed my sincere thanks to the librarians and owners of MSS. who very liberally lent them to me or allowed me to collate them. My special thanks are due also to Dr. R. Rost who aided my undertaking from its beginning to its end with the greatest kindness in many various ways, and to my learned friends Dr. G. Bühler and Mr. Rhys Davids, but for whose kind and indefatigable assistance I should not have been able to add to the Pâli text of the *Dîpavaṃsa* a translation written in the language of a foreign country.

Berlin, September 1879.

The Editor.

Namo tassa bhagavato arahato sammâsam-
buddhassa.

Dîpagamanam buddhassa dhātu ca bodhiyâgamam
saṃgahâcariyavâdañ ca dîpamhi sâsanâgamam
narindâgamanam vaṃsam kittayissam, suṇâtha me. |
pîtipâmojjajananam pasâdeyyam manoramam
anekâkârasampannam cittikatvâ suṇâtha me. |
udaggacittâ sumanâ pabaṭṭhâ tuṭṭhamânasâ
niddosam bhadravacanam sakkaccam sampaticchatha. |
suṇâtha sabbe pañidhâya mânasam, vaṃsam pavakkhâmi
paramparâgatam
tbutippasattnam bahunâbhivaṇṇitam etamhi nânâkusumam
va ganthitam, |
anûpamam vaṃsavaraggavasinam apubbam anaññam tatha
suppakâsitam
ariyâgatam uttamasabbhi vaṇṇitam suṇâtha dîpatthuti sâ-
dhusakkatam. | 5

Those readings of the MSS. which the Editor thinks to be correct, are spaced out, as well as his own conjectures.

I, 1. This verse is quoted in the Mahāvamsa Tikâ (Turnour's MS.). dhātu ca ABGX, dhātuñ ca Z. Mahāv. T. dhātu may be the genitive; compare some examples of similar genitives and locatives at 15, 21. 27: 16, 32; 17, 53. — 4. °âbhatam ABcG2, Mahāv. T., °âbhabhatam F, °âgatam NG1Z. — nânâkusumavarabhûtagaṇṭhitam N, nânâkusumam varabhutagaṇhitam F, nânâkusumavadasutapaṇḍitam G1, etamhi nânâkusumam va ganthitam Y, Mahāv. T. — 5. This Cloka which is quoted in the Mahāvamsa Tikâ, runs thus: anupamavaṃsaanuggahâdinam sabbam aṅgatam katam suppakâsitam ariyâgatam uttamasabbhi vaṇṇitam suṇantu dîpatthutiyâ sâdhusakkatan ti.

Âsabhañ ðhânapallañkaṃ acalaṃ daḷhaṃ akampitaṃ
 caturañge paṭiṭṭhâya nisîdi purisuttamo. |
 nisajja pallañkavare narâsabho dumindamûle dipadânam ut-
 tamo
 na chambhati vîtabhayo va kesarî disvâna Mâraṃ saha-
 senavâhanaṃ. |

Mâravâdâṃ bhinditvâna vitrâsetvâ sasënakam
 jayo attamano dhîro santacitto samâhito |
 vipassanâkammaṭṭhânaṃ manasikâraṇ ca yoniso
 sammasi bahuvidhaṃ dhammaṃ anekâkâranissitaṃ. |
 pubbenivâsaññaṇ ca dibbacakkhuṇ ca cakkhumâ
 10 sammasanto mahâññaṇî yâme tayo atikkami. |
 tato pacchimayâmamhi paccayâkâraṃ vivatṭayi
 anulomaṃ paṭilomaṇ ca manas' âkâ sirîghaṇo. |
 ñatvâ dhammaṃ pariññâya pahânaṃ maggabhâvanaṃ
 anusâsi mahâññaṇî vimutto upadhisamkhaye. |
 sabbaññutaññaṇavaraṃ abhisambuddho mahâmuni
 buddho buddho 'ti taṃ nâmaṃ samaññâ paṭhamam ahû. |
 bujjhitva sabbadhammânaṃ udânaṃ katvâ pabhamkaro
 tad' eva pallañkavare sattâhaṃ vîtinâmayi. |
 samîtasabbasantâso katakicco anâsavo
 5 udaggo sumano haṭṭho vicintesi bahum hitam. |
 khane khane laye buddho sabbalokam avekkhati,
 pañcacakkhu vivarivâ olokesi bahû jane. |
 anâvaraṇaṇaṇaṇaṇ taṃ pesesi dipaduttamo,
 addasa virajo satthâ Lañkâdîpaṃ varuttamaṃ |
 sudesam utusampannaṃ subhikkham ratanâkaraṃ
 pubbabuddhamanuciṇṇam ariyagaṇasevitaṃ. |
 Lañkâdîpavaraṃ disvâ sukhettaṃ ariyâlayam
 ñatvâ kâlam akâlaṇ ca vicintesi anuggaho: |
 Lañkâdîpe imaṃ kâlam yakkhabhûtâ ca rakkhasâ
 10 sabbe buddhapatîkutṭhâ, sakka uddharitaṃ balaṇ. |

6. âsabhañ ðhânaṃ pallañkaṃ? Dasabalasutta: dasabalasam-
 annâgato bhikkhave tathâgato catûhi vesârajjehi samannâgato âsabhañ
 ðhânaṃ paṭijñâti parisâsu sîhanâdaṃ nadati. — daḷhaṃ X, daṭṭhaṃ Y. —
 caturro aṅge X. Compare Abhidhânapp. 157. — 7. sahasenam âgataṃ Z,
 [sahasena]vâ[gatam] N, sahasenavâhanaṃ ABFG. The reading of Z may be
 correct. — 12. anusâsi Ns, anuññâsi F, anussâbhi (corrected into anussâsi)
 . . ., anussâhi ABG2, anussari Z. — 16. pañca cakkhum s.

nīharitvā yakkhagane pisāce avaruddhake
 khemam katvāna tam dīpaṃ vasāpessāmi mānuse. |
 tiṭṭhantesu ca ime pāpe yāvatāyuma asēsato,
 sāsananantaram bhavissati Laṅkādīpavare taḥim. |
 uddharitvān' aham satte pasādetvā bahū jane
 ācikkhitvāna tam maggaṃ añjasam ariyāpatham |
 anupādā parinibbāyi suriyo atthamaṅgato yathā.
 parinibbute catumāse hessati paṭhamasamaṅgaho, |
 tato param vassasate vassān' atthārasāni ca
 tatiyo samāgaho hoti pavattatthāya sāsanaṃ. |
 imasmim Jambudīpamhi bhavissati mahāpati
 mahāpuṇṇo tejavanto Asokadhammo 'ti vissuto. |
 tassa ranno Asokassa putto hessati paṇḍito
 Mahindo sutasampanno Laṅkādīpaṃ pasādayaṃ. |
 buddho ṇatvā imaṃ hetum bahuṃ atthūpasamaḥitam
 kālākālam imaṃ dīpaṃ ārakkhaṃ sugato kari. |
 pallaṅkaṃ animisañ ca caṅkamaṃ ratanāgharam
 ajapālamucalindo khīrapālena sattamaṃ. |
 sattaṣaṭṭhābhakaraṇīyaṃ katvāna vividhañ jino
 Bārāṇasim gata viro dhammacakkaṃ pavattitum. |
 dhammacakkaṃ pavattento pakāsento dhammam uttamaṃ
 atthārasanaṃ koṭṭinaṃ dhammābhisamayo ahū. |
 Koṇḍañño Bhaddiyo Vappo Mahānāmo ca Assaji
 ete pañca mahātherā vimuttā anattalakkhaṇe. |
 Yasasahāyā cattāri, puna pañṇāsa dārake
 Bārāṇasi Isipatane vasanto uddharī jino. |

22. tiṭṭhantohaṃ ime pāpe XG1s, tiṭṭhantesucaṃ ime pāpe Z, tiṭṭhan-
 tesu ca pāpesu ABG2. I think that at least one line is wanting. We may
 fill up the gap thus:

„pisāce pavesessāmi Giridīpaṃ manoramam,
 tiṭṭhantu ca ime pāpā yāvatāyuma asēsato.“

24. parinibbāyi G1XZ, parinibbeyam ABG2. parinibbeyyam? —

25. vassasate vassānatth° XZG1, dve vassasatānatth° A2BG2, vassasatānatth°
 A1. I think that the reading of XZG1 is correct, and that a Ṣloka which
 contained a mention of the second Council has been omitted in our MSS. —

27. pasādaye Y (°yuma G1), °yama Xs. — 31. pavattento all the MSS.; pa-
 vattente? — pakāsente AB. — 33. Yasasahāyā cattāro? — Bārā-
 ñasi may be a locative; compare the note on dhātu 1, 1, and the expression
 „jāti vijjante“ in the Buddhavaṃsa (Jāt. vol. I, p. 4). But perhaps we
 should write Bārāṇasim, comp. v. 34 and the comment on Kaccāyana's
 Grammar, 2, 16.

Bârânasim vasitvâna vutthavasso tathâgato
 Kappâsike vanasaṇḍe uddhari Bhaddavaggiye. |
 anupubbañ caramâno Uruvelam avasari,
 35 addasa virajo satthâ Uruvelakassapañ jaṭim. |
 agyâgâre ahinâgam dâmesi purisuttamo.
 disvâ acchariyam sabbe nimantimsu tathâgatam: |
 hemantañ cātumâsamhi idha vihara Gotama,
 mayam tam niccabhâtena sadâ upatthahâmasa. |
 Uruvelâyam hemante vasamâno tathâgato
 jaṭile sapârisajje vânesi purisâsabho. |
 mahâyâñnam pakappimsu Aṅgâ ca Magadhâ ubho,
 disvâ yañne mahâlâbham vicintesi ayniso: |
 mahiddhiko mahâsamaṇo anubhavañ ca tam mahâ,
 40 sace mahâjanakâye vikubbeyya katheyya vâ, |
 parihâyissati me lâbho Gotamassa bhavissati,
 aho nûna mahâsamaṇo nâgaccheyya samâgamam. |
 caritam adhimuttiñ ca âsayañ ca anûsayam
 cittassa soḷasâkâre vijânâti tathâgato. |
 jaṭilassa cintitam ñatvâ paracittavidû muni
 piṇḍapâtam Kurudîpe gantvâna mahâiddhiyâ |
 Anotattadahe buddho paribhuñjitvâna bhojanam
 tattha jhânasamâpattim samâpajji bahum hitam. |
 buddhacakkhûhi lokaggo sabbalokam vilokayi,
 45 addasa virajo satthâ Laṅkâdîpavaruttamam. |
 mahâvanam mahâbhîmam âhu Laṅkâtalam tadâ.
 nânâyakkhâ mahâghorâ luddâ lohita bhakkhasâ |
 caṇḍâ ruddâ ca pisâcâ nânârûpavihesikâ
 nanâdhimuttikâ sabbe sannipâte samâgatâ. |
 tattha gantvâna tammajjhe vimamsetvâna rakkhase
 niharitvâ pisâcânam manussâ hontu issarâ. |
 imam attham mahâvîro cintayitvâ bahum hitam

37. cātumâsamhi? — 40. ca („ca“ is wanting in BG) mahâ sace
 mahâjanakâye ABG, ca tam mahâ s° m° Xs, ca mahâ sace mahante jana-
 kâye ca Z. If we take the reading of X as correct, anubhavam instead of
 anubhavo is well in keeping with the style of the Dipavaṃsa, and perhaps
 we may even accept mahâ (or maham?) as a neuter nominative. —
 46. ahû? — 47. nânârûpâ vihesakâ? — 48. gantvâna tammajjhe FG1,
 gantvânabham majjhe N, gantvân' aham majjhe s, gantvâna te majjhe Y. —
 48. vibhimssetvâna (vibh° G2) ABcG2, vimamsetvâna (vim° X) XG1Z.
 viddhamsetvâna?

nabham abbhuggamitvāna Jambudīpa idhāgato. |
yakkhasamāgamamajjhe upari sīramatthake
nisīdanam gahetvāna dissamāno nabhe t̄hito. | 50
t̄hitaṃ passanti sambuddham yakkhasenā samāgatā
buddho 'ti taṃ na manñanti yakkho annataro iti. |
gaṅgātīre Mahiyāsu pokkhalesu patit̄thite thūpaṭṭhāne Su-
bhaṅgaṇe
tasmim̄ padesasmi t̄hito naruttamo samappito jhānasamā-
dhiṃ uttamam. |
jhānam lahum̄ khippanisantikāro muni samāpajjati citta-
kkhaṇe,
sahasa tam ut̄thāti jhānakhaṇiṃ samāpayi sucittehi para-
mīgato. |
t̄hito naro iddhi vikubbamāno yakkho va mahiddhi mahā-
nubhāvo,
khaṇiyam̄ ghanā meghasahassadhārā pavassati sitalavāta-
duddini. |
aḥam̄ karomi te uṇham̄, mama detha nisīditum̄,
atthi tejabalam̄ mayham̄ parissayavinodanam̄. | 55
sace vinoditum̄ sakkā nisīdāhi yathicchitam̄,

53. Gaṅgātīre — Subhaṅgaṇe is wanting in BG2Z. — Mahiyāpu AG1, Mahissāsu X. I have written Mahiyāsu, this being the site of the Mahiyaṅgaṇathūpa, as is said in the Mahāvamsa (p. 3), or of the „Mahi nāma uyyānam“ (Mahāv. Tikā). — Sutam̄khaṇe AG1, Subhaṅgaṇe N, Sutaṅgaṇe F (which may be correct). — 53. khippanisantikāro NG1, °kāro BG2, °kā A, khippanippantikāro F, khippati santikāro Z. In several passages of the Aṅguttara-Nikāya, a man who is endowed with promptitude of attention, is called „khippanisanti kusalesu dhammesu“. — cittakkhaṇe F, cittakkhaṇe N, cintane A, cittaṇe G1, cintaṇe BG2. Z has the following reading: muni samāpajji sacintaṇe tadā. There is in the Kathāvatthu (Phayre MS. fol. yāḥ) a chapter called „khaṇikakathā“, in which the proposition is discussed: „ekacittakkhaṇikā sabbe dhammā 'ti.“ This means, I believe: „all qualities may be considered in a moment by one thought“. Perhaps we may compare also Lal. Vist. p. 447: „sarvaṃ tad ekacittakṣaṇasamāyuktam“. I feel inclined, therefore, to correct: muni samāpajjat' ekacittakkhaṇe, and to translate: „he entered upon meditation (by revolving) in a moment by one thought (the whole system of Dhamma's).“ — The following hemistich may be corrected thus: sahasā tamh' ut̄thāti, jhānam̄ khaṇe viya samāpayi sucittapāramīgato. — 54. naro AG1X, nabhe Z, which may be correct. — iddhi AG1FZ, iddhiṃ N. — khaṇiyam̄ ghanā meghasahassadhārā X (khaṇiyam̄khaṇā° F), khaṇiyamahāmeghasahassadhāro (khaṇā° G1) AG1, khaṇiṃ m° dhāro Z. ghaṭṭayam̄ (gantṭhayam̄?) gh° m°? — sitalavātaduddini AFG, °dundubhi ZN. Compare Mahāvagga I, 3, 2. — 55. karomi vo uṇham̄?

sabbehi samanunñâtam, tava tejabalam kara. |
 unham yâcatha mam sabbe, bhiyyo tejam mahâtapam
 khippam karomâ accunham tumbehi abhipatthitam. |
 thite majjhantike kâle gimhânam suriyo yathâ
 evam yakkhânam âtâpo kâye thapita dârunam. |
 yathâ kappaparivatte catusuriyaâtapo
 evam nisîdane satthu tejo hoti tatuttari. |
 yathâ suriyam udentam na sakkâ âvaritum nabhe
 60 evam nisîdanañ cammam n' atthi âvaranam nabhe. |
 nisîdanam kappajâlam va tejam suriyam va pathavî
 mahâtapam vikirati aggijâlam v' anappakam. |
 aṅgârarâsijalitâtapam tahim nisîdanam abbasamam pa-
 dissati
 pakkam va ayomayapabbatûpamam. |
 dîpesu unham nidasseti dussaham, yakkhâsu paṭisaranam
 gavesayum
 puratthimam pacchimadakkhinuttaram uddham adho dasa
 disâ imâyo. †
 katham gamissâma sukhî arogâ kadâ pamuñcâma imam
 subheravam. |
 sace ayam yakkho mahânubhâvo tejo samâpajjati pajjalâyati
 sabbeva yakkhâ vilayâ bhavissare bhusam va mutthi ra-
 65 jam vâtakhittam. |
 buddho ca kho isinisabho sukhâvaho disvâna yakkhe du-
 kkhite bhayattite
 anukampako kâruniko mahesi vicintayi attasukham amânuse.

56. tava tejabalam phara? Comp. Buddhavaṃsa (Jât. I, p. 24, v. 168).
 — 58. bhavittha dârunam, s; thapito d°? — 59. tathuttari (°rî B) AB,
 taduttari FZ, tatuttari N. tat' uttarim? — 60. nara Y, nabhe X. (at the
 two places). — 61. A1G1F omit va. — pathavî X, patthapi ABG, pat-
 thari Z. Mahâvaṃsa Tikâ (fol. kho): te pathavisuriyatejacammakhaṇḍâbhi-
 bhûtâyâ (sic) yakkhagaṇâ. — 62. pattam va N, sakkam va F, pakkâ va Y.
 — 63. dîpisu XG1, dîpesu Y (dîpetu B1). — nidasseti N, nidasoti F, nida-
 yeti Y. I do not think that nidasseti is correct, but I do not know how to
 correct it. — paṭissaranam N, saranam F, maranam Y. — gavesayum N,
 gavesisum F, bhavepisu G1, bhavesupi ABG2, bhayatajjitesu Z. — 64. ka-
 ham gamissâma? — 66. nisabha = rishabha or vṛishabha? I have found
 this word at the following passages: in the Saṃyuttaka-Nikâya (Phayre MS.
 part I, fol. ko) Buddha is compared with a nâga, a siha, an âjâniya, a ni-
 sabha, a dhorayha. In the Majjhima-Nikâya (Turnour's MS., fol. ûam) it is said
 of Buddha „nisabhassa appameyyassa“. Sutta-Nipâta (Phayre MS., fol. gau):
 „gantvâna disvâ isinisabham pasanno“. Buddhavaṃsa (Phayre MS., fol. jî):

ath' annadîpaṃ paṭirûpakaṃ imaṃ ninnāṃ thalaṃ sabbā-
 thānekaśādisaṃ
 nadîpabbatatalâkasunimmalam dîpaṃ Giriṃ Laṅkâtalasamû-
 pamāṃ |
 sunibbhayaṃ gopitasâgarantakaṃ pahûtabhakkhaṃ bahu-
 dhaññamâkulaṃ
 utṭusamatthaṃ harisaddalaṃ mahiṃ varaṃ Giridîpaṃ imassa
 uttariṃ |
 rammaṃ manunnaṃ haritaṃ susîtaṃ ârâmanarâmaney-
 yakaṃ varaṃ,
 santîdha phullaphaladhârino dumâ, suññaṃ vivittaṃ, na ca
 koci issaro, |
 mahaṇṇave sâgaravârimajjhe sugambhîre tîmi sadâ pabhij-
 jare,
 suduggame pabbatajâlamussite sudukkaraṃ attha anittham-
 antaraṃ. | 70
 paravânarôsâ parapitṭhimamsikâ akâruṇikâ parahethane ratâ
 caṇḍâ ca ruddhâ rabhasâ ca niddayâ vidappanikâ sapathe
 idha ime. |
 atha rakkhasâ yakkhagaṇâ ca dutṭhâ dîpaṃ imaṃ Laṅkâ-
 ciranivâsitaṃ
 dadâmi sabbāṃ Giridîpaporâṇaṃ, vasantu sabbe supajā
 anîghâ. |
 imaṅ ca Laṅkâthalam mānusānaṃ porâṇakappaṭṭhitavuttha-
 vâsaṃ,
 vasantu Laṅkâthale mānusâ bahû pubbe va Ojâvaramaṇḍa-
 sâdisaṃ. |
 etehi aññehi guṇeh' upeto manussavâso anekabhaddako
 dîpesu dîpissati sâsan' âgate supuṇṇacando va nabhe upo-
 sathe. |

tato padaakkhiyaṃ katvâ bodhimaṇḍaṃ naruttamo aparâjitanisabhaṭṭhâne bo-
 dhipallaṅkamuttame pallaṅkena nisidivâ bujjhissati mahâyaso.

68. gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitam s°?
 — uttari XG1. uttaraṃ? — 71. ca ruddâ (comp. v. 47) AB, va ruddâ
 BG2, ca ruddhâ Zn, varuddhâ F. I cannot correct the last words. —
 72. °nivâsitaṃ XG1, °nivâsinaṃ Y. — v. 73 is quoted in the Mahâvaṇṇasa Tikâ,
 fol. khau („tenâhu porâṇâ“). Laṅkâthalamānusānaṃ, °ṭṭhitaṃ, vasanti Laṅkâ-
 thalamānusâ, Ojamaṇḍavaradîpe Mahâv. T. °maṇḍapâdîpaṃ F. Ojavarā-
 maṇḍadîpe? — 74. anek° AFG1, va anek° N, api nek° BG2Z. — dîpesu
 dîpissati sâsanâgate ABG2, dipassa dîpâ sadisâ anâgate Z, dîpissati (dis-
 sissati F) sâsanâgate FG1, dîpissati sâsanam etthânâgate N.

dîpaṃ ubho maṇusa rakkhasâ ca ubho ubhinnaṃ tulayaṃ
sukhaṃ maṇi

bhiyyo sukhaṃ lokavidû ubhinnaṃ parivattayi goṇayugaṃ
75 va phâsukaṃ. |

saṃkaḍḍhayi Gotamo dipaṃ iddhiyâ bandhaṃ va goṇaṃ
dalharajjukaḍḍhitaṃ,

dîpena dipaṃ upanamaṃ muni yugaṃ va navaṃ dalha-
dhammaveditaṃ. |

dîpena dîpaṃ yugalaṃ tathâgato katvân' ulâraṃ viparî ca
rakkhase,

vasantu sabbe Giridîpa rakkhasâ sapakkamâsâ vasaṇaṃ va
vatthitaṃ. |

gaṅgaṃ gimhamhi yathâ pipâsitâ dhavanti yakkhâ Giridi-
pam atthikâ,

pavitṭhâ sabbe anivattane puna, pamañca dîpaṃ yathâbhû-
miyaṃ muni. |

yakkhâ sutuṭṭhâ supahattharakkhasâ laddhâ sudîpaṃ ma-
nasâbhipatthitaṃ

abhâyiṃsu sabbe atippamoditâ, otariṃsu sabbe chaṇe na-
kkhattamaṃ. |

natvâna buddho sukhite amânuse katvâna mettaṃ parittaṃ
bhaṇi jino.

katvana dîpaṃ tividhaṃ padakkhamaṃ sadâ rakkhaṃ ya-
80 kkhagaṇavinodanaṃ, |

santappayitva piṣace amânuse rakkhañ ca katvâ dalhaṃ
mettâbhâvanaṃ

upaddavaṃ dîpe vinodetva gato Uruvelaṃ puna tatha-
gato ti. |

bhânavâraṃ paṭhamaṃ. yakkhadamaṃ niṭṭhitaṃ.

75. mânuse rakkhase ca? — 76. dalhadâmaveṭṭhitaṃ? —
77. vipariva ANG1, °rica BMG2, °rica CRF. — Giridîpe? — sapakkamâsâ
vasanaṃ va vatthitaṃ Y, sapakkâsâ capanaṃ pavattitaṃ F, disaṃ pakka-
mânâ manasâ va vatthitaṃ N. I do not try any correction. — 78. Gaṅ-
gañ ca gimh°? — Giridîpavattikâ N, Giripavattitâ F. — pamañci AU
G2. — 79. Compare Mahāv. Tikâ fol. khau': „atha te (rakkhasâ) ambâkaṃ
icchitaṃ patthitaṃ nippannaṃ ti mahâhasitaṃ nâma hasitvâ nakkhattachana-
kilaṃ kilimsu. I propose to read, therefore: ahasiṃsu sabbe; chaṇaṃ
nakkh°. — 81. [dal]ha[mettabhâva]naṃ N. — Z, apparently for the sake
of metrical correctness, reads thus: „up° dîpa vinodayitvâ gatoruvelaṃ puna
pi tath°.“

II.

Arahamaṃ pana sambuddho Kosalānaṃ puruttamaṃ
 upanissāya vihāsi Sudattārāme sirīghano. |
 tasmiṃ Jetavane buddho dhammarājā pabhaṃkaro
 sabbalokam avekkhanto Tambapaṇṇivar' addasa. |
 atikkante pañcavassamhi Tambapaṇṇitalaṃ āgā,
 avaruddhake vinodeṭvā suṃṇaṃ dīpaṃ akā sayama. |
 uragā ajja dīpamhi pabbateyyā samuṭṭhitā
 ubhoviyyūlhasaṃgāmaṃ yuddhaṃ kariṃsu dāruṇaṃ. |
 sabbe mahiddhikā nāgā sabbe ghoravisā ahū
 sabbeva kibbisā caṇḍā madamānā avassitā. | 5
 khippakāpi mahātejā paduṭṭhā kakkhalā kharā
 ujjhānasaṃññi sukopā uragā vilaratthikā. |
 Mahodaro mahātejo Cūlodaro ca tejaso
 ubho pi balasaṃpannā ubho pi vaṇṇātisaya. |
 na passati koci samaṃ samuttari, Mahodaro manamattena
 tejasā
 dīpaṃ vināsesi sasalakānaṃ: ghātemi sabbe paṭipakkha-
 pannage. |
 Cūlodaro gajjati mānanissito: āgacchantu nāgasahassako-
 tiyo,
 lanāmi sabbe raṇamajjham āgate, thalaṃ karomi satayoja-
 naṃ dīpaṃ. |
 padūsayanti visavegadussahā sampajjalanti uragā mahi-
 ddhikā
 rosadhammā bhujagindamucchitā ussahanti raṇasatthu ma-
 ddituṃ. | 10
 disvāna buddho uragindakuppanaṃ dīpaṃ vinassanti niva-
 ttahetukam

II, 2. samuṭṭhitā G1XZ, samuddikā ABG2, comp. Mahāvamsa, p. 5,
 ll. 1. 2. — 4. ubhatoviyyūlhas°? Mah. Tikā fol. gū: saṃgāmaṃ ti ubhato-
 byulhasaṃgāmaṃ. — 5. avassutā? — 6. viralattikā Z, viralatthikā N,
 pilaratthikā F, vilarattikā ABG. vilayatthikā? bilaratthikā? — 8. sam-
 uttari AFG1nZ, °rim BcG2. samuttaraṃ (instead of samuttāraṃ)? —
 10. padhūpāyanti? comp. Mahāvagga I, 15, 4. — °sattu ABG2, °satthu
 G1Zn, °pattuṃ F. — pararosadhammā (comp. I, 71) bhujagindā
 mucchitā ussāhayanti raṇasattū maddituṃ? — 11. °kuppanaṃ F,
 °kubbanam N, °dubbalaṃ Y. — vināsanti F, vināsenti N, vinassanti G1Z,
 vināsassa ABG2. uragindakuppanaṃ d° vinassantaṃ nivattihe-
 tukam?

lokassa cārī sugato bahum hitam vicintayi aggasukham
sadevake. |

sace na gaccheyyam na pannagā sukhī, dīpaṃ vināsam na
ca sādhu 'nāgate, |

nāge anukampamāno sukhatthiko gacchām' ahaṃ dīpasu-
kham samicchitum. |

Laṅkādiṭṭhe guṇam disvā pubbe yakkhavinoditam
mama sādhu-katam dīpaṃ mā vināsentu pannagā. |

idaṃ vatvāna sambuddho utthahitvāna āsanā

15 gandhakuṭṭito nikkhamma dvāre aṭṭhāsi cakkhumā. |

yāvatā Jetavane ca ārāme vanadevatā

sabbe 'va upaṭṭhahimsu mayam gacchāma cakkhuma. |

alam sabbe pi tiṭṭhantu Samiddhi yeko 'vagacchatu,
avagaccha saharukkho dhārayitvāna piṭṭhito. |

buddhassa vacanam sutvā Samiddhi sumano ahū

samūlam rukkham ādāya saha gacchi tathāgataṃ. |

naruttaman taṃ sambuddham devarājā mahiddhiko

chāyam katvāna dhāresi buddhaseṭṭhassa piṭṭhito. |

yattha nāgānam saṅgānam tattha gantvā naruttamo

20 ubhonagavaramajjhe ṭhito satthānukampako. |

nabhe gantvāna sambuddho ubhonāgānam upari

tibbandhakāratamam ghoram akāsi lokanāyako. |

andham tamam tadā hoti kesaramayaiddhiyā,

andhakārena onaddho sihitā yarukkho ahū. |

aññamaññam na passanti ṭasitā nāgā bhayaṭṭitā

jitam pi na passanti kuto saṅgāma kāritum. |

sabbe saṅgānam bhinditvā pamuñcitvāna āvudham

namassamānā sambuddham sabbe ṭhitā katañjali. |

salomahaṭṭhe nātvāna disvā nāge bhayaṭṭite

25 mettacittena pharitvāna uṇharamsim pamuñcayī. |

11. attasukham? comp. 1, 66. In the Mahāv. Tikā (fol. khau) a stanza of the Porāṇā is quoted which contains the words „so cintayi attasukham acintamassa (sic).“ — 13. disapamukham icchitum ABG, dipavud-dhiṃ samicchitum Z, dīpasamukham icchitum F, dīpasukham samijjhitum N. samicchitum = sk. sam-irts? dīpasukham samijjhatu? — 17. avagaccha FG1N, āgaccha ABcG2, agaccha Z. avagacchi? — 20. sattānukampako? comp. v. 47. — 22. keaarimahāiddhiyā? — onaddhā A1X, °ddho A2BGZ. — sihitā Y, patitā F, sihitā N. — yarukkho ahu Y, yarukkho ahosi F, yadukbā aham N. on° pibito sarukkho ahū? — 23. jitam pi BG, jinam pi A, jiyam pi te Z, jivitam pi F, jvitam pi N. jinam pi te?

âloko 'va mahâ âsi abbhuto lomahaṃsano
 sabbe paṣṣanti sambuddhaṃ nabhe candamaṃ va nimmalamaṃ. |
 chahi vaṇṇehi upeto jalanto nabhakantare
 dasa disâ virocanto thito nâge abhâsatha: |
 kimatthiyaṃ mahârâja nâgânaṃ vivâdo ahû?
 tumheva anukampâya javâgacchiṃ tato ahaṃ. |
 ayaṃ Cûlodaro nâgo ayan nâgo Mahodaro
 mâtulo bhâgineyyo ca vivadanto dhanatthiko. |
 anudayaṃ caṇḍanâgânaṃ sambuddho ajjhabhâsatha:
 appo hutvâ mahâ hoti kodho bâlassa âgamo. | 30
 kim udisvâ bahû nâgâ mahâdukkhaṃ nigacchatha,
 imaṃ parittaṃ pallaṅkaṃ mâ tumhe nâsayissatha,
 aññaṃaññaṃ vinâsetha akataṃ jîvitakkhayaṃ. |
 saṃvejesi tadâ nâge nirayadukkheṇa cakkhuma.
 manussayoniṃ dibbaṃ ca nibbânaṃ ca pakittayi. |
 pakâsayantaṃ saddhammaṃ sambuddhaṃ dîpaduttamaṃ
 sabbe nâgâ nipatitvâ khamâpesuṃ tathâgataṃ. |
 sabbe nâgâ samâgantvâ samaggâ hutvâna pamaṃgâ
 upesuṃ saraṇaṃ sabbe asîti pâṇakoṭiyo. |
 sabbe nâgâ vinassâma imaṃ pallaṅkahetukaṃ. | 35
 âdâya pallaṅkavaraṃ ubho nâgâ samatthikâ:
 paṭigahaṃhatha pallaṅkaṃ anukampâya cakkhuma. |
 adhivâsesi sambuddho tuḥlibhâvena cakkhuma,
 adhivâsanam veditvâna tuṭṭhâ mahoragâ ubho: |
 nisîdatu 'maṃ sugato pallaṅkaṃ veḷuriyamayaṃ
 pabhassaraṃ jâtivantaṃ nâgânaṃ abhipatthitaṃ. |
 paṭiṭṭhapimsu pallaṅkaṃ nâgâ dîpânam antare,
 nisîdi tattha pallaṅke dhammarâjâ pabhaṅkaro. |
 pasâdetvâna sambuddhaṃ asîti nâgakoṭiyo
 tattha nâgâ parivisuṃ annapânaṃ ca bhojanaṃ. | 40
 onîtapattapâṇin taṃ asîti nâgakoṭiyo
 parivâretvâ nisîdimsu buddhasetthassa santike. |
 Kalyâṇike gaṅgâ mukhe nâgo ahû saputtako
 mahânâgaparivâro nâmenâpi Maṇiakkhiko, |

27. jalante Y, which may be correct. — virocanto F. — 28. kim-
 atthâya? comp. 13, 2. — 31. kim udisvâ ABG2, kiṃ d° Z, kimad°
 G1, kamaṃ d° F, kimaṃ d° N. kim uddissa? — 36. samatthikâ ABG,
 samaggikâ Z, sapattikâ N, papattikâ F. — 42. nâmenâsi AZ, °âpi BGX.

saddho saraṇasampanno sammâdītthi ca sīlavâ.
 nâgasamâgamam gantvâ bhiiyo abhipasīdati. |
 disvâ buddhabalam nâgo anukampam phañimayam
 abhivâdetvâ nisīdi âyâcesi tathagatam: |
 imam dīpanukampāya paṭhamam yakkhavinoditam,
 45 idam nâgānam 'nuggaham dutiyam dīpanukampanam, |
 puna pi bhagavâ imam anukampam mahāmuni,
 ahañ e' upatṭhahissami veyyāvaccam karom' aham. |
 nâgassa bhâsitam sutvâ buddho sattânukampako
 Laṅkâdīpahitatthāya adhvâsesi sugato. |
 paribhuñjitvâ pallaṅkam vuṭṭhahitvâ pabhamkaro
 divâvihāram akâsi tattha dīpantare muni. |
 dīpantare dīpān' aggo divasam vītināmāyi
 samâpatti samâpajji brahmavihārena cakkhumâ. |
 sâyaṇhakâlasamāye nâge āmantayī jino:
 idh' eva hotu pallaṅko, khīrapālo idhâgacchatu,
 50 nagā sabbe imāṃ rukkhāṃ pallaṅkāṃ ca namassatha. |
 idam vatvāna sambuddho anusâsetvāna pannage
 paṇibhogacetiyam datvâ puna Jetavanam gato. |
 nagadamanam niṭṭhitam.

Aparam pi atṭhame vasse nâgarājâ Maṇikkhiko
 nimantayī mahavīram pañcabhikkhusate saha. |
 parivâretvāna sambuddham vasibhūtā mahiddhikâ,
 uppattiva Jetavane kamamāno nabhe muni
 Laṅkâdīpam anuppatto gaṅgam Kalyāṇisammukham. |
 sabbe ratanamandapam uragâ katvâ mahātale
 nânâraṅgehi vatthehi dibbadussehi chādāyūṃ. |
 nânâratanamkârâ nânâphullavicittakâ
 55 nânâraṅgadhajâ nekâ mandapam nânâlamkatam. |
 sabbasantham santharivâ paññâpetvāna āsanam
 buddhapamukhasamghassa pavesetvâ nisīdīṃsu. |

44. phaṇimayam ACG2R, paṇim° G1, phaṇim° BM, manimayam X. phaṇibhayam? — 46. imam AB2G1X, mam B1G2, amham Z. — anukampa A, °pam BGX, °pāya Z. — 49. samâpattim N. samâpattī? — 50. idha gacchatu XG1, idhâg° ABcG2, idhacchatu Z. — 53. gaṅgak° ABFG, gaṅgam k° N, gaṅgâk° Z. gaṅgam Kalyāṇikam mukham? comp. v. 42. — 54. sabbaratanam°? — mahātale? — 56. nisīdasuṃ A, °disuṃ BG, °dayuṃ Z, °diṃsu F, °disu N. nisīdayuṃ appears to be the correct reading.

nisîditvâna sambuddho pañcabhikkhusate saha
 samâpatti samâpajji mettem sabbadisam phari. |
 sattakkhattum samâpajji buddho jhânam sasâvako
 tasmim thâne mahâthûpo patitthâsi cetiyam uttaman. |
 mahâdânam pavattesi nâgarâjâ Mañikkhiko,
 paṭiggahetvâ sambuddho nâgadânam sasâvako
 bhutvâna anumoditvâ nabh' uggacchi sasâvako. |
 orohitvâ nabhe buddho thâne Dîghavâpicetiye
 samâpajji samâpattim jhânam lokânukampako. | 6
 vutthahitvâ samâpatti tamhi thâne pabhaṅkaro
 vehâyasam kamamâno dhammarâjâ sasâvako
 Mahameghavane tattha bodhitthânam upâgami. |
 purimâ tîpi mahâbodhi patitthimsu mahîtale
 tam thânam upagantvâna tattha jhânam samâpayi. |
 tisso bodhi imam thâne tayo buddhâna sâsane,
 mamañ ca bodhi idh' eva patitthissat' anâgate. |
 sasâvako samâpatti vutthahitvâ naruttamo
 yattva Meghavanârammam agamâsi narâsabho. |
 tatthâpi so samâpattim samâpajji sasâvako.
 vutthahitvâ samâpatti byâkarosi pabhaṅkaro: | 65
 imam padesam paṭhamam Kakusandho lokanâyako
 imam pallaṅkathânamhi nisîditvâ paṭiggahi. |
 imam padesam dutiyam Konâgamano narâsabho
 imam pallaṅkathânamhi nisîditvâ paṭiggahi. |
 imam padesam tatiyam Kassapo lokanâyako
 imam pallaṅkathânamhi nisîditvâ paṭiggahi. |
 aham Gotamasambuddho Sakyaputo narâsabho
 imam pallaṅkathânamhi nisîditvâ samappito 'ti. |
 bhânavaram dutiyam.

III.

Atitakappe râjâno thapetvâna bhavâbhava
 inamhi kappe râjâno pakâsissâmi sabbaso. |

57. samâpattim N. samâpatti? — 60. nabhe X, nate G1, nage AB
 G2, nabham Z. nabhâ? — 62. mahâbodhi? — 63. tisso bodhi?
 64. °vane ramme G1N, °vane rame F, °vanârâmam ABcG2, °vanârammam Z.
 °vanam ramma?

jātiñ ca nānagottañ ca āyuñ ca anupālanam
 sabban tam kittayissāmi, tam sunātha yathākatham. |
 paṭhamābhisitto rājā bhūmipālo jutindharo
 Mahāsammato nāma nāmena rajjam kāresi khattiyo. |
 tassa putto Rojo nāma, Vararojo nāma khattiyo,
 Kalyānavarakalyānā, Uposatho mahissaro, |
 Mandhātā sattamo tesan catudīpamhi issaro,
 5 Caro, Upacaro rājā, Cetiyo ca mahissaro, |
 Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca,
 Sāgaradevo, Bharato ca, Aṅgīso nāma khattiyo, |
 Ruci, Mahāruci nāma, Patāpo, Mahāpatāpo pi ca,
 Panādo, Mahāpanādo ca, Sudassano nāma khattiyo, |
 Mahāsudassano nāma, duve Nerū ca, Accimā,
 aṭṭhavāsati rājāno, āyu tesam asaṃkhayā. |
 Kusāvatī, Rājagahe, Mithilāyam puruttame
 rajjam kāriṃsu rājāno, tesam āyu asaṃkhayā. |
 dasa dasa satañ c' eva, satañ dasa sahasiyo,
 sahasam dasa dasasahassañ ca, dasa dasasahasam sata-
 10 hassiyo, |
 dasa satasahassañ ca koṭi, dasakoṭi, koṭippakoṭiyo,
 nāhutan ca, ninnahutañ ca, abbudo ca, nirabbudo, |
 ababam, aṭaṭañ c' eva, ahaham, kumudāni ca,
 sogandhikam, uppalako, puṇḍarīkapadumako, |
 ettakā gaṇitā saṃkhepā gaṇanāgaṇikā tahiṃ,
 tato uparimabhūmi asaṃkheyyā ti vuccati. |
 ekasatañ ca rājāno Accimassāpi atrajā
 mahārajjam akāresum nagare Pakulasavhaye. |
 tesam pacchimako rājā Arindamo nāma khattiyo,
 puttā paputtakā tassa chapaññāsañ ca khattiyā
 15 mahārajjam akāresum Ayujjhanagare pure. |
 tesam pacchimako rājā Duppasabo mahissaro,

III, 2. yathātatham? — 6. Bhagīraso nāma? — 8. 9. asaṃkhiyā
 ABcG2. — 9. kāresum? — 11. dasa satasahassañ ca koṭi, pakoti,
 koṭippakoṭiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manual,
 p. 6. — 12. kumudena ca? — 13. gaṇanāgaṇikā ABGX, °tā Z. ettakā
 gaṇitā saṃkheyyā gaṇanāgaṇiyā tahiṃ? — uparimā XG1Z, °mam
 ABcG2. — bhūmi. XC1G1R, °miṃ ABcG2M. — 14. Sakulasavhaye ABG,
 J akulasavhaye N, Pagulasavhaye F, Kapulasavhaye Z. Sāgalasavhaye?

puttâ paputtakâ tassa satthi te bhûmipâlakâ
 mahârajjam akâresum Bârânasipuruttame. |
 tesam pacchimako râjâ Abhitatto nâma khattiyo,
 caturâsîti sahasâni tassa puttapaputtakâ
 mahârajjam akâresum Kapilânagare pure. |
 tesam pacchimako râjâ Brahmadatto mahissaro,
 puttâ paputtakâ tassa chattimsâpi ca khattiyâ
 mahârajjam akâresum Hatthipuravaruttame. |
 tesam pacchimako râjâ Kambalavasabho ahû,
 puttâ paputtakâ tassa battimsâpi ca khattiyâ
 nagare Ekacakkhumhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Purindado Devapûjito
 puttâ paputtakâ tassa atthavîsati khattiyâ
 mahârajjam akâresum Vajirâyam puruttame. | 20
 tesam pacchimako râjâ Sâdhino nâma khattiyo,
 puttâ paputtakâ tassa dvâvîsa râjakhattiyâ
 mahârajjam akâresum Madhurâyam puruttame. |
 tesam pacchimako râjâ Dhammagutto mahabbalo,
 puttâ paputtakâ tassa atthârasa ca khattiyâ
 nagare Arittthapure rajjam kâresum te idha. |
 tesam pacchimako râjâ narindo Sittthinâmako,
 puttâ paputtakâ tassa sattiârasa ca khattiyâ
 nagare Indapattamhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Brahmadevo mahîpati,
 puttâ paputtakâ tassa pannarasa ca khattiyâ
 nagare Ekacakkhumhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Baladatto mahîpati,
 puttâ paputtakâ tassa cuddasa râjakhattiyâ
 mahârajjam akâresum Kosambimhi nagare pure. | 25
 tesam pacchimako râjâ Bhaddadevo 'ti vissuto,
 puttâ paputtakâ tassa nava râjâ ca khattiyâ
 nagare Kanṇagocchamhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Naradevo 'ti vissuto,
 puttâ paputtakâ tassa satta ca râjakhattiyâ

17. Ajitajano (instead of Abhitatto) A2. — 21. Sâdino Z. Mahâ-
 vamsa Tikâ: Sâdhano. — 23. Mahâv. Tikâ: Brahmasivi. — 24. 25. Mahâv.
 Tikâ: Brahmadatta, Baladeva. — 26. Mahâv. Tikâ: Hatthideva.

mahârajjam akâresuṃ Rojânanagare pure. |
 tesam pacchimako râjâ Mahindo nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam akâresuṃ Campâkanagare pure. |
 tesam pacchimako râjâ Nâgadevo mahîpati,
 puttâ paputtakâ tassa pañcavîsa ca khattiyâ
 mahârajjam kârayiṃsu Mithilânagare pure. |
 tesam pacchimako râjâ. Buddhadatto mahabbalo,
 puttâ paputtakâ tassa pañcavîsa ca khattiyâ
 30 mahârajjam kârayiṃsu Râjagabapuruttame. |
 tesam pacchimako râjâ Dîpaṅkaro nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam kârayiṃsu Takkasilâpuruttame. |
 tesam pacchimako râjâ Tâlissaro nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam kârayiṃsu Kusinârâpuruttame. |
 tesam pacchimako râjâ Purindo nâma khattiyo,
 puttâ paputtakâ tassa nava râjâ ca khattiyâ
 mahârajjam kârayiṃsu nagare Malitthiyake. |
 tesam pacchimako râjâ Sâgaradevo mahissaro,
 tassa putto Makhâdevo mahâdânapati ahû. |
 caturâsîti sahaṣṣâni tassa puttapaputtakâ
 35 mahârajjam kârayiṃsu Mithilânagare pure. |
 tesam pacchimako râjâ Nemiyo Devapûjito
 balacakkavatti râjâ sâgarantamahîpati. |
 Nemiyaputto Kalârajanako, tassa putto Samaṅkaro,
 Asoko nâma so râjâ muddhâvasittakhattiyo. |
 caturâsîti sahaṣṣâni tassa puttapaputtakâ
 mahârajjam kârayiṃsu Bârâṇasipuruttame. |
 tesam pacchimako râjâ Vijayo nâma mahissaro,
 tassa putto Vijitaseno abhijâtajutindhoro. |
 Dhammaseno, Nâgaseno, Samatho nâma, Disampati,
 40 Reṇu, Kuso, Mahâkuso, Navaratho, Dasaratho pi ca, |

27. Rocanagare N. Mahâv. Tikâ: Rojanâmanchi nagare. — 30. Mahâv. Tikâ: Samuddadatto. — 32. Tâlissaro ABG2X, Tâliyaro G1, Tâhsaḷo Z. Mah. Tikâ: Kâlissaro. — 33. Purindo ABC, [Puri]ndo N. Purindado Z, Suddinno F, Mahâv. Tikâ. — Mahâv. Tikâ: Tâmalattiyai âmanchi nagare. — 37. Samaṅkuro ABcG2, Mah. Tikâ.

Râmo, Bilâratho nâma, Cittadassî, Atthadassî,
 Sujâto, Okkâko c' eva, Okkâmukho ca, Nipuro, |
 Candimâ, Candamukho ca. Sivi rājâ ca, Sañjayo,
 Vessantaro janapati, Jâlî ca, Sîhavâhano,
 Sîhassaro ca yo dhîro pavenipâlo ca khattiyo, |
 dveasîti sahasânî tassa puttapaputtakâ
 rajjam kâresum rājâno nagare Kapilasavhaye. |
 tesam pacchimako rājâ Jayaseno mahîpati,
 tassa putto Sîhahanu abhijâtajutindharo. |
 Sîhahanussa ye puttâ yassa te pañca bhâtaro
 Suddhodano ca Dhoto ca Sakkodano ca khattiyo | 45
 Sakkodano ca so rājâ rājâ ca Amitodano,
 ete pañca pi rājâno sabbe Odananâmakâ. |
 Suddhodanassâyam putto Siddhattho lokanâyako
 janetvâ Râhulabhaddam bodhâya abhinikkhami. |
 sabbe te satahasânî cattâri nahutâni ca
 apare tîni satarājâno mahesakkhâ siyâyaca. |
 attakâ pathavîpâlâ bodhisattakule vuttâ. |
 aniccâ vata samkhârâ uppâdavayadhammino,
 uppajjitvâ nirujjhanti, tesam vûpasamo sukho 'ti. | 50

Mahârâjavamsa nitthito.

Suddhodano nâma rājâ nagare Kapilasavhaye
 Sîhahanussâyam putto rajjam kâresi khattiyo. |
 pañcannam pañbatamajjhe Rājagahe puruttame
 Bodhiso nâma so rājâ rajjam kâresi khattiyo. |
 sahâyâ aññamaññâ te Suddhodano ca Bhâtiyo.
 [imamhi pathame kappe pavenipâ janâdhipâ.]
 jâtiyâ atthavassamhi uppannâ pañca âsayâ: |

41. Bilâratho AZ, Bilâratho BG, Pi[lâratho] N, Pi[âratho] F. Vilâra-
 ratho Mah. T. — Mah. T.: Cittarasî Ambarasî. — ca Nipuro N, va Ni-
 puro F, ca Nipuro A, va Nimukho BGC, va Timukho R, va Timukho M.
 Mah. T.: Nipuro: Lokâtipasâra (India Off. MS., fol. khâ): Nipuro. — 42. yo
 dhîro Y (ye dhîrâ A2), bodhiro N, rodhiro F. — 45. tassa te? —
 48. apare A2N, aparo A1BGZF. — mahâyakanîyâya ca G1N, mahâyananîyâya
 ca F, mahesakkhâ ("sakkâ Z) siyâyâ (siyâpi A) ca Y. mahesakkhâ vinâ-
 yakâ, or something like that? — 49. vuttâ X, puttâ G1, jâtâ Y. —
 52. pabbatamajjhe Y, °tâmajjhe F, °tâna m° N. — Bodhiso XG1, Bodhi Z,
 Bhâtiyo ABG2. — 53. Bhâtiyo AZ, Bhâtise B, Bhâti G2, Bodhiso G1N,
 Bodhiyo F. — imamhi — janâdhipâ appears to be the second hemistich of v. 49.
 One or two lines containing a mention of Bimbisâra, are wanting here.

pitâ maṃ anusâseyya attho rajjena khattiyo,
 yo mayhaṃ vijite buddho uppajjeyya narâsabho, |
 dassanaṃ paṭhamaṃ mayhaṃ upasaṃkame tathâgato,
 55 deseyya amataṃ dhammaṃ, paṭivijjheyyaṃ uttamaṃ. |
 uppannâ Bimbisârassa pañca âsayakâ ime.
 jâtiyâ pannarase vasse 'bhisitto pitu accaye, |
 so tassa vijite ramme uppanno lokanâyako,
 dassanaṃ paṭhamaṃ tassa upasaṃkami tathâgato,
 desitaṃ amataṃ dhammaṃ abbhaññâsi mahîpati. |
 jâtivassaṃ mahâvîraṃ pañcatimsa anûnakam,
 Bimbisâra samâ timsa jâtavasso mahîpati.
 viseso pañcahi vassehi Bimbisârassa Gotamo. |
 paññâsañ ca dve vassâni rajjaṃ kâresi khattiyo,
 sattatimsam pi vassâni saha buddhehi kârâyi. |
 Ajâtasattu battimsa rajjaṃ kâresi khattiyo,
 60 atthavassâbhisittassa sambuddho parinibbuto. |
 parinibbute ca sambuddhe lokajetthe narâsabhe
 catuvîsativassâni rajjaṃ kâresi khattiyo. |
 bhânavâraṃ tatiyaṃ.

IV.

Satt' eva satasahassâni bhikkhusaṃghâ samâgatâ
 arahâ khîṇâsavâ suddhâ sabbe guṇaggataṃ gatâ. |
 te sabbe vicinitvâna uccinitvâ varam varam
 pañcasatânaṃ therânaṃ akaṃsu saṃghasaṃmataṃ. |
 dhutavâdânaṃ aggo so Kassapo jinasâsane,
 bahussutânaṃ Ânando, vinaye Upâlipaṇḍito, |
 dibbacakkhumbhi Anuruddho, Vaṅgîso paṭibhânavâ,
 Punṇo ca dhammakathikânaṃ, vicitrakathî Kumârakassapo,
 vibhajjanamhi Kaccâno, Koṭṭhito paṭisambhidâ.
 5 aññe p' atthi mahâtherâ agganikkhittakâ bahû. |

54. atthe rājūna(m)? Comp. Mahāvagga V, 1, 3. — so mayhaṃ vijite? — 58. mahāvira A1FG, °raṃ N, °viro A2. „mahāviraṃ“ is correct, comp. „Upâlipaṇḍitaṃ“ 4, 28 (5, 76). — samâ hisâ A1GF samâ hissa N, samatimsâ A2. Bimbisâro samâ timsa (or: samatimsa) jâtivasso m°. — 59. buddhena ABcG2.

IV, 5. Koṭṭhito Yn, Koṭṭhiko G, Koṭipakoṭi F.

tehi c' aññehi therohi katakiccehi sâdhuhi
 pañcasatehi therehi dhammavinayasamgaho
 therehi katasamgaho theravâdo 'ti vuccati. |
 Upâlim vinayaṃ pucchitvâ dhammam Ânandasavhayaṃ
 akaṃsu dhammasamgahaṃ vinayañ câpi bhikkhavo. |
 Mahâkassapathero ca Anuruddho mahâgaṇi
 Upâlithere satimâ Ânando ca bahussuto |
 aññe bahuabhiññâtâ sâvakâ satthuvaṇṇitâ
 pattapaṭisambhidâ dhîrâ chaḷabhiññâ mahiddhikâ
 samâdhijhânam anuciṇṇâ saddhamme pâramîgatâ, |
 sabbe pañcasatâ therâ navaṅgaṃ jinasâsanam
 uggahetvâna dhâresuṃ buddhassetthassa santike. | 10
 bhagavato sammukhâ sutâ paṭiggahitâ ca sammukhâ
 dhammañ ca vinayañ câpi kevalam buddhadesitam, |
 dhammadharâ vinayadharâ sabbe pi âgatâgamâ
 asaṃhîrâ asaṃkuppâ satthukappâ sadâ garû, |
 aggasantike gahetvâ aggadhammâ tathâgatâ
 agganikkhittakâ therâ aggaṃ akaṃsu samgahaṃ.
 sabbo pi so theravâdo aggavâdo 'ti vuccati. |
 Sattapaṇṇaguhc ramme therâ pañcasatâ gaṇi
 nisinnâ pavibhajjimsu navaṅgaṃ satthusâsanam. |
 suttaṃ geyyam veyyâkaraṇam gâthudânitivuttakaṃ
 jâtakabbhutavedallaṃ navaṅgaṃ satthusâsanam. | 15
 pavibhattâ imaṃ therâ saddhammaṃ avinâsanam
 vaggapaññâsakan nâma samyuttañ ca nipâtakam
 âgamapitakaṃ nâma akaṃsu suttasammatam. |
 yâva tiṭṭhanti saddhammâ samgahaṃ na vinassati
 tâvatâ sâsan' addhânam ciraṃ tiṭṭhati satthuno. |
 katadhammañ ca vinayaṃ samgahaṃ sâsanârahaṃ
 asaṃkampi acalam bhûmi daḷham appaṭivattiyam. |
 yo koci samaṇo vâpi brahmaṇo ca bahussuto
 parappavâdakusalo vâlavedhi samâgato
 na sakkâ paṭivattetuṃ, Sineru va suppatiṭṭhito. |

6. pañcasatehi samgîto (or a similar word) dhammav^o? comp. 5, 10. —
 9. bahû abhiññâtâ, d'Alwis (Catal., p. 133). — 13. aggadhammaṃ
 tathâgataṃ? comp. 5, 14. — 14. pavibhajjimsu? — 18. kataṃ dha-
 mmaṃ ca A. — saṃkampi BG2. — ubbi ABG2, bhûmi M2n, bhumi F;
 this word is wanting in Z.

devo Mâro vâ Brahmâ ca ye keci paṭhavittṭhitâ
 20 na passanti anumattam kiñci dubbhâsitam padam. |
 evam sabbaṅgasampannam dhammavinayasamgaham
 suvibhattam supaticchannam satthu sabbaññutaya ca |
 Mahâkassapapâmokkhâ thera pañcasatâ ca te
 katam dhammañ ca vinayasamgaham avinâsanam |
 sammâsambuddhasadisam dhammakâyasabhâvanam
 ñatvâ janassa sandeham akamsu dhammasamgaham. |
 anaññavâdo sârattho saddhammamanurakkhano
 tṭhiti sâsanaaddhânam theravâdo sahetuko. |
 yâvatâ ariyâ atthi sâsane buddhasâvakâ
 25 sabbe pi samanunñanti paṭhamam dhammasamgaham. |
 mûlanidânam paṭhamam âdipubbamgamam dhuram
 therâ pañcasatâ katâ aggâ âjâniyâ kulan ti. |

Mahâkassapasamgaham nitṭhitam.

Nibbute lokanâthasmim vassâni soḷasam tadâ,
 Ajâtasattu catuvîsam, Vijayassa soḷasam ahû, |
 samasatṭhi tadâ hoti vassam Upâlipaṇḍitam,
 Dâsako upasampanno Upâlitherasantike. |
 yavatâ buddhasetṭhassa dhammappatti pakâsitâ
 sabbam Upâli vâcesi navaṅgam jinabhâsitam. |
 paripuñnam kevalam sabbam navaṅgam suttamâgatam
 30 uggahetvâna vâcesi Upâli buddhasantike. |
 samghamajjhe viyâkâsi buddho Upâlipaṇḍitam:
 âggo vinayapâmokkho Upâli mayha sâsane. |
 evam upanîto santò samghamajjhe mahâganî
 sahasam Dâsaka-pâmokkham vâcesi piṭake tayo. |
 khinâsavânam vimalânam santânam atthavâdinam
 therânam pañcasatânam Upâli vâcesi Dâsakan. |
 parinibbutamhi sambuddhe Upâlithero mahâganî
 vinayam tâva vâcesi tiṃsa vassam anûnakam. |

21. supârich° N. — 22. katâ Y, katata N; kata F; comp. v. 18 — vi-
 nayaṃ samgahaṃ Z. — 23. °kâyasabhâvanam AFG1Z, °kâyassa bh°
 BNG2, °kâyam sabbhâvato, d'Alwis. — 24. °raklhaṇo? — tṭhitiyâ sâsana-
 ddhânam, d'Alwis. tṭhâti sâsanaaddhânam ("it will last as long as the
 Doctrine")? — 26. I do not know how to correct kulam. — 29. dhamma-
 pâli? — 33. atthav° ABe, athav° GZ, tathav° N, tatthâvâdinam F. —
 Upâli vâcesi sâsanam?

caturâsîti sahasâni navaṅgam satthusâsanam
 vâcesi Upâli sabbam Dâsakam nâma paṇḍitam. | 35
 Dâsako piṭakam sabbam Upâlitherasantike
 uggahetvâna vâcesi upajjhâyo va sâsane. |
 saddhivihârikam theram Dâsakam nâma paṇḍitam
 vinayam sabbam ṭhapetvâna nibbuto so mahâgaṇi. |
 Udayo soḷasa vassâni rajjam kâresi khattiyo,
 chabbasse Udayabhaddamhi Upâlithero sa nibbuto. |
 Sonako mânasampanno vâṇijo Kâsim âgato
 Giribbaje Veluvane pabbaji satthusâsane. |
 Dâsako gaṇapâmokkho Magadhânam Giribbaje
 vihâsi sattatimsamhi pabbâjesi ca Sonakam. | 40
 pañcatâlîsavasso so Dâsako nâma paṇḍito,
 Nâgadâsadasavassam, Paṇḍurâjassa vîsati,
 upasampanno Sonako thero Dâsakasantike. |
 vâcesi Dâsako thero navaṅgam Sonakassa pi,
 uggahetvâna vâcesi upajjhâyassa santike. |
 Dâsako Sonakam theram saddhivihâri anupubbakam
 katvâ vinayapâmokkham catusatthimhi nibbuto. |
 cattârîs' eva vasso so thero Sonakasavhayo,
 Kâlâsokassa dasavasse adḍhamâsaṇ ca sesake, |
 sattarasannam vassânam thero âsi paguṇako,
 atikkantekâdasavassam chamâsaṇ câvasesake, | 45
 tasmiṇ ca samaye thero Sonako gaṇapumgavo
 Siggavam Candavajjiṇ ca akâsi upasampadam. |
 tēna kho pana samayena vassasatamhi nibbuta' bhagavati
 Vesâlikâ Vajjiputtakâ Vesâliyam dasa vatthûni dîpenti:
 kappati siṅgilonakappo, kappati dvaṅgulakappo, kappati
 gâmantarakappo, kappati âvâsakappo, kappati anumati-
 kappo, kappati âciṇṇakappo, kappati amathitakappo, ka-
 ppati jalogim pâtuṃ, kappati adasakam nisîdanam, ka-
 ppati jâtarûparajatan ti. |

37. vinayatthâne ṭhapetvâna? — 39. Kâsiyâgato A2, comp. Ma-
 hâvamsa, p. 29, l. 9. — 41. Dâsakatherasantike ABC2G2. Probably we
 ought to adopt this reading and to expunge „thero“. — 43. saddhivihâri-
 nupubbakam N. saddhivihârim anuppadam? comp. 5, 91. 104. —
 44. atthamâsaṇ F. — 45. satt° vass° coro âsi Pakuṇḍako? comp. 11, 2.
 — 46. Instead of Candavajji, °vajjim, the MSS. often have Candavajjo,
 °vajjam.

dasadasakavassamhi sambuddhe parinibbute
 Vesâliyaṃ Vajjiputtâ dîpenti dasa vatthuke. |
 tathâgatena patikkhittaṃ sabbam dîpenti akappiyaṃ.
 Sabbakâmi ca Sâlho ca Revato Khujjasobhito |
 Yaso ca Sâṇasambhûto ete saddhivihârikâ
 50 therâ: Ânandatherassa diṭṭhapubbâ tathâgataṃ, |
 Sumano Vâsabbagâmi ca seyyâ saddhivihârikâ
 dve ime Anuruddhassa diṭṭhapubbâ tathâgataṃ, |
 ete sattaṣatâ bhikkhû Vesâliyaṃ samâgatâ
 vinayaṃ paṭigaṇhanti ṭhapitaṃ buddhasâsane. |
 sabbe pi visuddhacakkhû samâpattimhi kovidâ
 pannabhârâ viṣaṃyuttâ sannipâte samâgatâ. |
 dutiyasaṃgahaṃ niṭṭhitaṃ. bhaṇavâraṃ catutthaṃ.

V.

Parinibbânasamaye Kusinârâyaṃ naruttame
 satta sataśassâni jinaputtâ samâgatâ. |
 etasmim sannipâtamhi thero Kassapasavhayo
 satthukappo mahânâgo, paṭhavyâ n' atthi îdiso, |
 arahantânam pañcasataṃ uccinitvâna Kassapo
 varaṃ varaṃ gahetvâna akâsi dhammasaṃgahaṃ. |
 pâṇînam anukampâya sâsanam dîghakâlikam
 akâsi dhammasaṃgahaṃ tiṇṇam masanam accaye
 sampatte catutthe mâse dutiye vassupanâyike. |
 Sattapaṇṇaguhadvare Mâgadhânam Giribbaje
 5 sattamâsehi niṭṭhasi paṭhamo saṃgaho ayaṃ. |
 etasmim saṃgahahe bhikkhû agganikkhittakâ bahû
 sabbe pi pâramippattâ lokanâthassa sâsane. |
 dhutavâdânam aggo so Kassapo jinasasane,
 bahussutânam Ânando, vinaye Upâlisavhayo, |
 dibbacakkhumhi Anuruddho, Vaṅgîso paṭibhânavâ,
 Puṇṇo ca dhammakathikânam, vicitrakathî Kumârakassapo, |
 vibhajjanamhi Kaccâno, Koṭṭhiko paṭisambhidâ,

48. °vassamhi Y, °vassâni FG1, °vassânam N. — 51. The Samantapâsâdikâ, in which this stanza is quoted, has ñeyyâ instead of seyyâ.

V, 1. puruttame Z. — 4: comp. 7, 57. — 5. Mâgadhânam! —

aññe p' atthi mahâtherâ agganikkhittakâ bahû. |
 tehi c' aññehi therehi katakiccehi sâdhubi
 pañcasatehi therehi dhammavinayo ca saṃgîto.
 therehi katasamgaho theravâdo 'ti vuccati. | 10
 Upâliṃ vinayaṃ pucchitvâ dhammaṃ Ânandapaṇḍitaṃ
 akaṃsu dhammasamgahaṃ vinayaṃ cāpi kevalaṃ. |
 jinassa santike gahitâ dhammavinaya ca te ubho
 Upâlithero ca Ânando saddhamme paramîgato |
 pariyâyadesitañ cāpi atho nippariyâyadesitaṃ
 nîtatthañ c' eva neyyatthaṃ dîpiṃsu suttakovidâ. |
 aggassa santike aggaṃ gahetvâ vâkyam tathâgatam
 agganikkhittakâ therâ aggaṃ akaṃsu samgahaṃ,
 tasmâ hi so theravâdo aggavâdo 'ti vuccati. |
 visuddho apagatadoso theravâdanam uttamo
 pavattittha cirakâlam vassânam dasadhâ dasâ 'ti. | 15

Nikkhante pathame vassasate sampatte dutiye sate
 mahâbhedo ajâyittha theravâdanam uttamo. |
 Vesâlivajjiputtakâ dvâdasa sahasâ samâgatâ
 dasa vatthûni dîpesuṃ Vesâliyaṃ puruttame. |
 siṅgiloṇadvâṅgulakappaṃ gâmantarârâmanavâsanam
 numatiâciṅṇamathitajalogiṃ cāpi rūpiyaṃ
 nisîdanam adasakaṃ dîpiṃsu buddhasâsane. |
 uddhammaṃ ubbinayañ ca apagataṃ satthusâsane
 atthaṃ dhammaṃ ca bhinditvâ vilomâni dîpayiṃsu te. |
 tesam niggahanatthâya bahû buddhassa sâvakâ
 dvâdasa satahasâni jinaputtâ samâgatâ. | 20
 etasmim sannipâtasim pânokkhâ attha bhikkhavo
 satthukappâ mahânaga durâsada mahagañi: |
 Sabbakâmi ca Sâlho ca Revato Khujjasobhito
 Vâsabhagâmi Sumano ca Sânavâsi ca Sambhuto |
 Yaso Kâkaṇḍakaputto jinaṃ thomito isi,
 pâpânam niggahatthâya Vesâliyaṃ samâgatâ. |

10. The words „pañcasatehi therehi“ are wanting in all the MSS. except N. Comp. 4, 6. — 12. dhammavinayaṃ Z. — 15. vassani? — 16. theravâdanam AF. — anumati° Z. — 19 et seq. Compare d'Alwis, *Introd. to Kaccâyana*, p. 54 et seq., *Catalogue*, p. 142 et seq. — 19. apagataṃ satthusâsanâ? apagatasatthusâsanam? *Cullavagga*: iti p' idam vatthum uddhammaṃ ubbinayaṃ apagatasatthusâsanam. — vilomâyi ABG, °mâsi F, °mâni N, °mam Z.

Vâsabhogâmi ca Sumano Anuruddhassânuvattakâ,
 avasesâ therânandassa ditthapubbâ tathâgataṃ. |
 Susunâgassa putto Asoko tadâ âsi mahîpati,
 25 Pâṭaliputte nagaramhi rajjaṃ kâresi khattiyo. |
 tañ ca pakkhaṃ labhitvâna attha therâ mabiddhikâ
 dasa vatthûni bhinditvâ pâpe niddhamayimsu te. |
 niddhametvâ pâpabhikkhû madditvâ vâdapâpakaṃ
 sakavâdasodhanatthâya attha therâ mahiddhikâ |
 arahantânaṃ sattaṣaṭṭhaṃ uccinitvâna bhikkhavo
 varaṃ varaṃ gahetvâna akaṃsu dhammasaṃgahaṃ. |
 Kûṭâgârasâlây' eva Vesâliyaṃ puruttame
 atthamâsehi niṭṭhâsi dutiyo saṃgaho ayan ti. |

Nikkaddhitvâ pâpabhikkhû therehi Vajjiputtakâ
 30 aññaṃ pakkhaṃ labhitvâna adhamnavâdî bahû janâ |
 dasa sahasi samâgantvâ akaṃsu dhammasaṃgahaṃ;
 tasmâyaṃ dhammasaṃgîti Mahâsaṃgîti vuccati. |
 Mahâsaṃgîtikâ bhikkhû vilomaṃ akaṃsu sâsanaṃ,
 bhinditvâ mûlasaṃgahaṃ aññaṃ akaṃsu saṃgahaṃ. |
 aññattha saṃgahitaṃ suttaṃ aññattha akarimsu te,
 atthaṃ dhammañ ca bhindimsu ye nikâyesu pañcasu. |
 pariyâyadesitañ câpi atho nippariyâyadesitaṃ
 nîtatthañ c' eva neyyatthaṃ ajânitvâna bhikkhavo |
 aññaṃ sandhâya bhanitaṃ aññatthaṃ ṭhapayimsu te,
 35 byañjanacchâyâya te bhikkhû bahu atthaṃ vinâsayuṃ. |
 chaddetvâ ekadesañ ca suttaṃ vinayañ ca gambhîraṃ
 paṭirûpaṃ suttavinayaṃ tañ ca aññaṃ kariṃsu te. |
 parivâraṃ atthuddhâraṃ abhidhammappakaraṇaṃ
 paṭisambhidañ ca niddesaṃ ekadesañ ca jâtaṃ
 ettakaṃ vissajjetvâna aññâni akarimsu te. |
 nâmaṃ lîngaṃ parikkhâraṃ âkappakaraṇâni ca
 pakatibhâvaṃ vijahetvâ tañ ca aññaṃ akaṃsu te. |

30—33. These stanzas are quoted in the Kathâvatthu-Atthakathâ (MS. of the Paris National Library, fonds Pâli, 229); I designate the readings of this MS. by K. — 30. nikkaddhitâ K, d'Alwis. — 31. sahasâ K, d'Alwis. — mahâsaṃgîti vuccati NK, d'Alwis, vuccati (omitting mahâsaṃgîti) FG1, sattaṣaṭṭhikâ ti v° Z, saṃgîtitî pavuccati ABG2. mahâsaṃgîtitî vuccati? — 33. bh° nikâyesu ca pañcasu, d'Alwis; bh° vinaye nikâyesu ca pañcasu K. — 35. bahuṃ K, d'Alwis. — 36. vinayagambhîraṃ ZK, d'Alwis. — abhidhammaṃ chappakaraṇaṃ K, d'Alwis. — 38. vijahitvâ AK.

pubbamgamâ bhinnavâdâ Mahâsamṅgîtikârakâ,
tesañ ca anukâreṇa bhinnavâdâ bahû ahû. |
tato aparakâlamhi tasmim̐ bhedo ajâyatha:
Gokulikâ Ekabyohârâ duvidhâ bhijjittha bhikkhavo. | 40
Gokulikânam̐ dve bhedâ aparakâlamhi jāyatha:
Bahussutakâ ca Paññatti duvidhâ bhijjittha bhikkhavo. |
Cetiya ca punavâdi Mahâsamṅgîtibhedakâ.
pañca vâdâ ime sabbe Mahâsamṅgîtimûlakâ |
attham̐ dhammañ ca bhindim̐su ekadesañ ca samṅham̐
gañhiñ ca ekadesamhi chaḍḍetvâ aññaṃ akamsu te. |
nâmam̐ līṅgam̐ parikkhâram̐ âkappakaraṇâni ca
pakatibhâvam̐ vijahetvâ tañ ca aññaṃ akamsu te. |
visuddhatheravâdamhi puna bhedo ajâyatha:
Mahimsâsakâ Vajjiputtakâ duvidhâ bhijjittha bhikkhavo. | 45
Vajjiputtakavâdamhi catudhâ bhedo ajâyatha:
Dhammuttarikâ Bhaddayânikâ Chandagârikâ ca Sammiti. |
Mahimsâsakânam̐ dve bhedâ aparakâlamhi jāyatha:
Sabbatthavâdâ Dhammaguttâ duvidhâ bhijjittha bhikkhavo. |
Sabbatthavâdâ Kassapikâ Kassapikâ Saṃkantikâ,
Suttavâdâ tato añña anupubbena bhijjatha. |
ime ekâdasa vâdâ pabhinnâ theravâdato
attham̐ dhammañ ca bhindim̐su ekadesañ ca samṅham̐
gañhiñ ca ekadesamhi chaḍḍetvâna akamsu te. |
nâmam̐ līṅgam̐ parikkhâram̐ âkappakaraṇâni ca
pakatibhâvam̐ vijahetvâ tañ ca aññaṃ akamsu te. | 50
sattarasa bhinnavâdâ eko vâdo abhinnako,
sabbev' atthârasa honti bhinnavâdena te saha. |
nigrodho va mahârukkho theravâdânam̐ uttamo
anûnam̐ anadhikañ c' eva kevalam̐ jinasâsanam̐,
kaṇṭakâ viya rukkhamhi nibbattâ vâdasesakâ. |
paṭhame vassasate n' atthi, dutiye vassasatantare
bhinnâ sattarasa vâdâ úppannâ jinasâsane. |

39. ahum̐ N. — 41. Bahussutikâ K, d'Alwis; Bâhulikâ ABG2. —
Paññattî. — 42. punavâdi. — 44. vijahitvâ AK. — 46. Channa-
garikâ ca Sammitî? — 47. 48. Sabbatthivâdâ, d'Alwis. — 48. añña?
K: Sakantikânam̐ Suttavâdi anupubbena bhijjatha. — 49. chaḍḍetvâ
aññaṃ akamsu te K. — 50. vijahitvâ AK

Hemavatikâ Râjagirikâ Siddhattha Pubbâparaselikâ
 aparô Râjagiriko chatthâ uppanna aparâparâ. |
 âcariyavâdam nitthitam.

Anâgate vassasate vassân' atthârasâni ca
 55 uppajjissati so bhikkhu samaṇo paṭirûpako, |
 brahmalokâ cavitvâna uppajjissati mânuse
 jacco brâhmanagottena sabbamantâna pâragu, |
 Tisso 'ti nâma nâmena Putto Moggalisavhayo.
 Siggavo Candavajjo ca pabbâjessanti dârakam. |
 pabbajito tadâ Tisso pariyattiñ ca pâpûni
 bhinditvâ titthiyavâdam patitthapessati sâsanam. |
 Pâtaliputte tadâ râjâ Asoko nâma nâyako
 anusâsati so rajjam dhammiko ratthavaḍḍhano. |
 sabbe sattasatâ bhikkhû anusâsetvâna sâsanam
 60 dâsa vatthûni bhinditvâ therâ te parinibbutâ. |
 brahmalokâ cavitvâna uppanno mânuse bhava,
 jâtiyâ soḷasavasso sabbamantâna pâragu. |
 pucchâmi samaṇam pañham ime pañhe viyâkara,
 iruvedam yajuvedam sâmavedam pi nighaṇḍum itihâsañ ca
 pañcamam. |
 therena ca katokâso pañham pucchi anantaro.
 paripakkaññam maṇavam Siggavo etad abravi: |
 aham pi maṇava pañham pucchâmi buddhadesitam,
 yadi pi kusalo pañham byâkarohi yathâtatham. |
 bhâsitena saha pañhe: na me diṭṭham na me sutam,
 65 pariyâpuṇâmi tam mantam, pabbajjâ mama ruceati. |
 sambâdhâya gharâvâsâ nikkhamitvâna mâṇavo
 anagâriyam santibhâvam pabbaji jinasâsane. |
 sikkhâkâmam garucittam Candavajjo bahussuto
 anusâsittha sâmaṇeram navaṅgam satthusâsanam, |
 Siggavo nîharitvâna pabbajâpesi dârakam,
 susikkhitam mantadharam Candavajjo bahussuto
 navaṅgam anusasetva therâ te parinibbutâ 'ti. |

54. Apararâjagirikâ? — chadhâ N. — 57. The MSS. almost constantly read Candavajjo instead of Candavajjî. — 60. anusâsitvâna? — 62. samaṇa? comp. v. 65: mâṇava. — 63. anantaram A1, °ro A2 G1 N, °râ BG2F, °re Z. anuttaram? comp. 6, 28. — 65. bhâsitena saha pañhena? — 66. sambâdhasmâ?

Candaguttassa dvevasse catusatthi ca Siggavo tadâ,
 atthapaññâsa vassâni Pakuṇḍakassa râjino,
 upasampanno Moggaliputto Siggavatherasantike. |
 Tisso Moggaliputto ca Candavajjassa santike
 vinayaṃ uggahetvâna vimutto upadhisamkhaye. | 70
 Siggavo Candavajjo ca Moggaliputtaṃ mahâjutim
 vâcesuṃ piṭakaṃ sabbaṃ ubhato saṃgahapunnakam. |
 Siggavo nâṇasampanno Moggaliputtaṃ mahâjutim
 katvâ vinayapâmokkham nibbuto so chasattati. |
 Candagutto rajjaṃ kâresi vassâni catuvîsati,
 tasmiñ cuddasavassamhi Siggavo parinibbuto |
 âraññako dhutavâdo appiccho kânane rato
 sabbaso so rato danto saddhamme pâramîgato |
 pantasenâsane ramme ogâhetvâ mahâvanam
 eko adutiyo suro sîho va girigabbhare. | 75
 nibbute lokanâthassa vassâni soḷasaṃ ahû,
 samasatthi tadâ hoti vassaṃ Upâlipaṇḍitam, |
 Ajâtasattu catuvîsaṃ, Vijayassa soḷasaṃ ahû,
 Dâsako upasampanno Upâlitherasantike. |
 cattâlîs' eva vassani Dâsako nâma paṇḍito,
 Nâgadâse dasavasse, Pakuṇḍakassa vîsati, |
 upasampanno Sonako thero Dâsakasantike.
 cattâlîsavasso dhîro thero Sonakasavhayo, |
 Kâlâsokassa dasavasse, Tambapaññiantarâvâse vassaṃ eka-
 dasam bhava,
 Siggavo upasampanno Sonakatherasantike. | 80
 Candaguttassa dvevasse, catusatthi Siggavo tadâ,
 atthapaññâsa vassâni Pakuṇḍakassa râjino,
 upasampanno Moggaliputto Siggavatherasantike. |
 Asokadhammassa chavasse chasatthi Moggaliputto ahû,
 atthacattârîsa [vassani] Muṭasîvassa râjino,
 Mahindo upasampanno Moggaliputtassa santike. |
 uggahesi vinayañ ca Upâli buddhasantike,

71. ubhosamgahasuttakam? Comp. 7, 28. — 76. lokanâthasmim?
 comp. 4, 27. — 78. Paṇḍurâjassa vîsati? comp. 4, 41. — 82. Instead
 of chasatthi it ought to be satthi. — atthacattâlîsam Muṭasîvassa râjino N,
 atthacattârîsam (°sa A) ABG, omitting the following words; aṭhavattâdi-
 paṃ F. Z: atthacattârîsavassamhi Mahindo nâma yatissaro upasampanno suvi-
 suddho Mogg° s°.

Dâsako vinayaṃ sabbam Upâlitherasantike
 uggahetvâna vâcesi upajjhâyo va sâsane. |
 vâcesi Dâsako thero vinayaṃ Sonakassa pi,
 pariyâpunitvâ vâcesi upajjhâyassa santike. |
 Sonako buddhisampanno dhammavinayakovido
 85 vâcesi vinayaṃ sabbam Siggavassa anuppadam. |
 Siggavo Candavajjo ca Sonakasaddhivihârikâ,
 vâcesi vinayaṃ thero ubho saddhivihârike. |
 Tisso Moggaliputto ca Candavajjassa santike
 vinayaṃ uggahetvâna vinutto upadhisamkhaye. |
 Moggaliputto upajjhâyo Mahindam saddhivihârikam
 vâcesi vinayaṃ sabbam theravâdam anûnakam. |
 parinibbute sambuddhe Upâlithero mahâjuti
 vinayaṃ tâva vâcesi tiṃsa vassam anûnakam. |
 saddhivihârikam theram Dâsakam nâma paṇḍitam
 90 vinayaṭṭhâne ṭhapetvâna nibbuto so mahâmati. |
 Dâsako Sonakam theram saddhivihâriṃ anuppadam
 katvâ vinayapâmokkham catusatṭhimhi nibbuto. |
 Sonako chaḷabhiñṇâṇo Siggavam ariyatrajam
 vinayaṭṭhâne ṭhapetvâna chasatṭhimhi ca nibbuto. |
 Siggavo ñâṇasampanno Moggaliputtañ ca dârakam
 katvâ vinayapâmokkham nibbuto so chasattati. |
 Tisso Moggaliputto ca Mahindam saddhivihârikam
 katvâ vinayapâmokkham châtivassamhi nibbuto. |
 catusattati Upâli ca, catusatṭhi ca Dâsako,
 chasatṭhi Sonako thero, Siggavo tu chasattati,
 95 asîti Moggaliputto, sabbesam upasampadâ. |
 sabbakâlamhi pâmokkho vinaye Upâlipaṇḍito,
 paññâsam Dâsako thero, catucattârîsañ ca Sonako,
 pañcapanñâsavassam Siggavassa, atṭhasatṭhi Moggaliputta-
 savhayo. |
 Udayo soḷasa vassâni rajjam kâresi khattiyo,
 chavasse Udayabhaddamhi Upâlithero nibbuto. |
 Susunâgo dasavassam rajjam kâresi issaro,
 atṭhavassee Susunâgamhi Dâsako parinibbuto. |

85. dhammavinayiko muni N, °yako muni F, °sokâ muni G1. —
 94. châtivassamhi N, atṭhatimсамhi Y, atṭhatisâmbi F. The correct num-
 ber would be eighty.

Susunâgass' accayena honti te dasa bhâtaro,
 sabbe bâvîsati vassam rajjam kâresu vamsato.
 imesam chatthe vassanam Sonako parinibbuto. |
 Candagutto rajjam kâresi vassâni catuvîsati,
 tasmiñ cuddasavassamhi Siggavo parinibbuto. | 100
 Bindusârassa yo putto Asokadhammo mahâyaso
 vassâni sattatiṃsam pi rajjam kâresi khattiyo. |
 Asokassa chavîsativasse Moggaliputtasavhayo
 sâsanam jotayitvâna nibbuto âyusamkhave. |
 catusattativassamhi thero Upâlipaṇḍito
 saddhivihârikam theram Dâsakam nama paṇḍitam
 vinayatthâne thapetvâna nibbuto so mahâgaṇî. |
 Dâsako Sonakam theram saddhivihârikam anuppadam
 katvâ vinayapâmokkham catusatthimhi nibbuto. |
 Sonako chaḷabhinnaṇo Siggavam ariyatrajam
 vinayatthâne thapetvâna chasatthimhi parinibbuto. | 105
 Siggavo nâṇasampanno Moggaliputtañ ca dârakam
 katvâ vinayapâmokkham nibbuto so chasattati. |
 Tisso Moggaliputto so Mahindam saddhivihârikam
 katvâ vinayapâmokkham asîtivassamhi nibbuto. |
 bhânavaram pañcamam nitthitam.

VI.

Dve satâni ca vassâni atthârasa vassâni ca
 sambuddhe parinibbute abhisitto Piyadassano. |
 âgatâ râjaiddhiyo abhisitte Piyadassane,
 pharati puññatejañ ca uddham adho ca yojanam,
 Jambudîpe mahârajje balacakke pavattati. |
 vaso Anotatto daho Himavâpabbatamuddhani,
 sabbosadhena samyuttâ soḷasam pi kumbhiyo
 tadâ devasikam niccam devâ abhiharanti te. |

99. Kâiâsokass' accayena? — vissuto AZ, vissutâ BG2. vamsato X.
 — 107. châsîti N; asîti, the other MSS.

VI, 2. mahârajje ABG2, °jja CG1R, °jjam MnF. — balacakkam? —
 3. vasso Anotatto yo A, vasso Anodatto dayo G, vaso Anotatte dahe N,
 vahe Anodattadahe F, Anodattodakam yeva Z. In B these words are wanting.
 yo so An° daho? tassa Anotatte dahe? Samantapâs.: „devasikam eva
 tassa devatâ . . . âharanti.“ — soḷasamhi k° A1, °sam pi A2, °sam pi BG,

nâgalatâdantakattam sugandham pabbateyyakam
 mudusiniddham madhuram rasavantam manoramam
 tadâ devasikam niccam devatâbhiharanti te. |
 âmalakam osadhâñ ca sugandham pabbateyyakam
 mudusiniddham rasavantam mahâbhûteh' upatthitam
 5 tadâ devasikam niccam devatâbhiharanti te. |
 dibbapânam ambapakkañ ca rasavantam sugandhakam
 tadâ devasikam niccam devatâbhiharanti te. |
 Chandadahato va pañcavañnam pâpurañahivâsanam
 tadâ devasikam niccam devatâbhiharanti te. |
 sîsanhânagandhacunnam tathâ cânuvilepanam
 mudukam pârupattâya sumanadussam asuttakam |
 mahâraham añjanañ ca sabban tam nâgalokato
 tadâ devasikam niccam nâgarâjâharanti te. |
 ucchuyatthipûgamattam pîtakam hatthapuñchanam
 10 tadâ devasikam niccam devatâbhiharanti te. |
 nava vâhasahassâni suvâharanti sâliyo undurehi visodhitâ,
 makkhikâ madhukam karum, acchâ kûṭamhi koṭayum, |
 sakunâ suvaggajâtâ karavikâ madhurassarâ
 Asokapuññatejena sadâ sâventi mânuse. |
 kappâyuko mahânâgo catubuddhaparicârako
 suvaññasamkhalikâbaddho puññatejena âgaṭṭo, |
 pûjesi rattamâlehi Piyadassi mahâyaso.
 vipâko piṇḍapâtassa paṭiladdho sudassano. |
 Candaguttassâyam nattâ Bindusârassa atrajo
 râjaputto tadâ âsi Ujjenikaramolino,
 15 anupubbena gacchanto Vedissanagaram gato. |
 tatrâpi ca seṭṭhidhîtà Devî nâmâ 'ti vissutâ
 tassa samvâsam anvâya ajâyi puttam uttamam. |
 Mahindo Samghamittâ ca pabbajjam samarocayum,

°sam ca Z, °sam pi ca N, °sa pi caca F. soḷasa ambukumbhiyo?
 soḷ° pânîyakumbhiyo? Samantapâs.: „Anotattadahato ... soḷasa pâni-
 yaghaṭe ... devatâ âharanti.“

5. °hupattthite A, °hupattthitam B, °hupattthitam G, °su patthitam Z, °hi
 patthitam N, °hi patthitam F, mahâbhûṭehi patthitam? — vv. 6—10 are
 wanting in all the Sinhalese MSS., vv. 6—9 in F also. — 7. Chaddantato
 pañc°? — ; ârupanattthâya? Samantapâs.: pârupanattthâya asuttamayi-
 kam sumanapupphapaṭam.“ — 11. kûṭehi koṭṭayum? — 15. [Ujjeni]-
 nagara[moli]no N, Ujjenikaramolino (°yo Z) Y, Uccenikaramolino F. —
 16. tassâ Y. — uttamo YF.

abho pi pabbajitvâna bhindimsu bhavabandhanam. |
 Asoko rajjam kâresi Pâṭaliputte puruttame,
 abhisitto tîni vassâni pasanno buddhasâsane. |
 yadâ ca parinibbâyi sambuddho Upavattane
 yadâ ca Mahindo jâto Moriyakulasambhavo
 etthantare yam gaṇitam vassam bhavati kittakam? |
 dve vassasatâni honti catuvassam pan' uttari
 samantaramhi so jâto Mahindo Asokatrajo. | 20
 Mahindadasavassamhi pitâ bhâte aghâtayi,
 Jambudîpam 'nusâsento catuvassam atikkami, |
 hantvâ ekasate bhâte vamsam katvânâ ekato
 Mahindacuddasame vasse Asokam abhisinçayum. |
 Asokadhammo 'bhisitto paṭiladdhâ ca iddhiyo,
 mahâtejo puññavanto dîpe cakkapavattako. |
 paripuññavîsavassamhi Piyadass' âbhisinçayum.
 pâsaṇḍam parigaṇhanto tîni vassam atikkami. |
 dvasatthiditthigatikâ pâsaṇḍâ channavutikâ,
 sassataucchedamûlâ sabbe dvîhi patitthitâ, | 25
 nigañṭhâcelakâ c' eva itarâ paribbâjakâ
 itarâ brâhmaṇâ 'ti ca aññe ca puthuladdhikâ. |
 niyantissatucchede sammûlhe hînaditthike
 itobahiddhâpâsaṇḍe titthiye nânâditthike
 sârâsâram gavesanto puthuladdhî nimantayi. |
 titthigane nimantivâ pavesetvâ nivesanam
 mahâdânam padatvâna pañham pucchi anuttaram. |
 pañham puṭṭhâ na sakkonti vissajjetum sakâ balâ,
 ambam puṭṭham labujam vâ byâkarimsu apaññakâ. |
 anumattam pi sabbesam alan te puna desanam.
 bhinditvâ sabbapâsaṇḍam haritvâ puthuladdhike 30

22. Mahindacuddasavasse Z, °dacuddasame vasso (°sse A) ABG,
 °dacuddasamavasse F, °de cuddasame vasse N. — 24. pâsaṇḍe A. Comp.
 v. 30. — 26. itarâ brâhmaṇâ N; itarâ is wanting in the other MSS. —
 brâhmaṇâpi ca? — 27. niyatisass°? nigañṭhasass°? — 28. nîman-
 tetvâ A. — nivesane YF. — 29^b. puṭṭho AZ, °ṭṭham BGN, suṭṭham F.
 ambam puṭṭho (puṭṭhâ?) labujam va? — 30. The king, as is related
 in the Samantapâsâdikâ, invited the ascetics to sit down on what seats they
 judged due to themselves. They placed themselves on different kinds of
 low seats, whereas Nigrodha took his seat on the royal throne. I there-
 fore propose to correct this line thus: anumattam pi sabbesam alan te puna
 nisidanam.

iti rājā vincintesi: aññe pi ke labhāmase
 ye loke arahanto ca arahattamaggañ ca passanti? |
 samvijjanti ime loke, na yimaṃ lokam asuññatam,
 kadābam sappurisaṇam dassanam upasamkame?
 tassa subhāsitam sutvā rajjam demi savijitam. |
 iti rājā vicintento dakkhiṇeyye na passati,
 niccam gavesati rājā sīlavante supesale. |
 caṅkaman tamhī pāsāde pekkhamāno bahū jane
 rathiyā piṇḍāya carantam Nigrodham samaṇam addasa. |
 pāsādikaṃ abhikkantam paṭikkantam vilokitam
 35 ukkhittacakkhusampannam arahantam santamānasam |
 uttamadamathappattam dantam guttam surakkhitam
 kulagaṇe asamsattham nabhe candam va nimmalam, |
 kesarī va asantāsam, aggikkhandham va tejitam,
 garum durāsadam dhīram santacittam samāhitam, |
 khīṇāsavam sabbaklesasodhitam purisuttamam
 cāravihārasampannam sampassam samanuttamam |
 sabbagaṇagatam Nigrodham pubbasahāyam vicintayi
 pubbe suciṇṇakusalam ariyamaggaphale tthitam, |
 40 rathiyā piṇḍāya carantam munim moneyyavussati. |
 jigimsamāno sa dhīro cintayi: |
 buddho ca loke arahā sāvako lokuttaramaggaphale tthito
 mokkhañ ca nibbānagato asamsayam aññataro esa theru
 gurūnam. |
 so pañcapītipasādam paṭilabhi ulāram pāmojjamanappa-
 sādito,
 nidhim va laddhā adhano pamodito iddho manoicchitam
 va Sakkopamo. |

32. apaññakam N. suññatam? Comp. the following stanza of the
 Buddhavaṇsa: evam nirākulam āsi suññatam titthiyehi tam, vicittam ara-
 hantchi vasibhūtehi tādihi. — sajivitam A, savijitam BG, yam jitam Z,
 savijitam N, samvājitam F. — 35. okkhittac° A. Comp. Mahāvagga I,
 23, 2. — 36. kulagaṇe A. — 38. sampassam X, °ssa G1, °ssi Y. —
 39. pubbasamayam? — 40. piṇḍāya is wanting in all the MSS., ex-
 cept in N. — 40. 41. sunimonavayitam jigimsamāno virācintayi AG1, suni-
 monavassitam jigisamāno sa viro cintayi F, munim moneyyavussati jigisamāno
 sa dhīro cintayi N, passitvā so vicintayi Z. These words are wanting in BG2.
 munim moneyyavusitam ... jigimsamāno sa dhīro vicintayi? —
 42. buddho va? — sasāvako A. — After „tthito“ we ought to insert
 „muni“ or a similar expression. — 43. pāmojjam manappasādito?

âmantayî aññatarekamaccam: handa bhikkhan tam tara-
mânarûpo

nayebi pâsâdikam santavuttim nâgo va yantam rathiyâ
kumâarakam |

asantâsam santaguṇâdhivâsitam. |

45

râjâ pasâdavipulam paṭilabhi udaggabaṭṭho manasâbhicin-
tayi:

nissamsayam uttamadhammapatto adiṭṭhapubbo ayam puris-
uttamo. |

vîmaṃsamâno punad evam abravî: supaññattam âsanam ...
patthitam,

nisîdayî pabbajitattham âsane, mayâ anuññâtam tassâbhi-
patthitam. |

âdâya rañño vacanam padakkhiṇam ... gahetvâ abhirûhi
âsane,

nisîdi pallaṅkavare asantâso Sakko va devarâjâ Paṇḍu-
kambale. |

vicintayî râjâ: ayam aggadârako niccalo asantayî .. atthi nu
tam |

disvâ râjâ tam taruṇam kumâarakam ariyavattaparihârakam
varam

susikkhitam dhammavinayakovidam disvâ râjâ taruṇam ku-
mâarakam pasannacitto punad evam abravi: |

50

desehi dhammam tava sikkhitam mama, tvam eva satthâ,
anusâsitam tayâ

karomi tuyham vacanam mahâmuni, anusâsa mam ... su-
noma desanam. |

sutvâna rañño vacanam sutejitam navaṅgasatthe paṭisam-
bhidaṭṭhito

44. bhikkhantam Y, °nto G1N, °nte F. bhikkhun tam? — 45. na-
yeha? — santaguṇavâsitam (°kam F) YF, santaguṇâdhivâsitam N. santa-
guṇâdhivasitam? — 46. pasâdam v°? — uttamadamathapatto N. —
47. nisîdâhi pabbajitagghamâsane (Mahāvamsa, p. 25, l. 6: „anurûpe
âsane“) mayâ anuññâtam tayâbhipatthitam? — 48. ca dakkhiṇam
AB. sa dakkhiṇam karam (see Mahāvamsa, p. 25, l. 8) gahetvâ? —
49. asantâpiti (°piti BG2) tam ABG2, asantâpiti akatthinu tam G1, asan-
tâpiti (°yî N) atthi nu tam X, santâpiti atthi Z. asantâso ...? — 50. va-
ram N, cari F, dhari Y. — The repetition of „disvâ — kumâarakam“ ought
to be expunged. — 51. sutopadesanam (sun° G1) ABG, which may be
correct. In Z, v. 52 and the last Pâda of v. 51 are wanting.

vilolayî tepitakam mahâraham, tam addasa appamâdasu-
desanam: |

appamâdo amatapadam, pamâdo maccuno padam,
appamattâ na miyanti, ye pamattâ yathâ matâ. |

Nigrodhadhîram anumodayantam râjâ vijâniya tam agga-
hetum,

ye keci sabbaññubuddhadesitâ sabbesam dhammanam imassa
mûlakâ. |

ajj' eva tumhe saram upemi buddhañ ca dhammam sara-
nañ ca sangham,

55 saputtadâro sahañâtakajjano upâsakattam pañivedayâmi tam.
saputtadâro saraṇe pañiṭṭhito Nigrodhakalyâṇamittassa
âgamâ:

pûjemi caturo satahassarûpiyam aṭṭhaṭṭhakam niccabha-
ttañ ca theram. '

tevijjâ iddhipattâ ca cetopariyâyakovidâ

khîṇâsavâ arahanto bahû buddhassa sâvakâ. |

theram avoca punad eva râjâ: icchâmi sangharatanassa
dassanam,

samâgamam sannipatanti yâvatâ abhivâdayâmi suṇâmi dham-
mam. |

samâgatâ saṭṭhisahassabhikkhû, dûtâ ca rañño pañiveda-
yimsu:

samgho mahâsannipâto sutuṭṭho, gacchasi tvam icchasi sam-
ghadassanam. |

dûtassa vacanam sutvâ Asokadhammo mahîpati

60 amantayi ñatisamghamittâmacce ca bandhave: |

dakkhiṇadânam dassâma mahâsamghasamâgame,

karoma veyyâvatikam yathâsattim yathâbalam. |

maṇḍapam âsanam udakam upaṭṭhânam dânaabhojanam

pañiyâdentu me khippam dânarâham anucchavam. |

54. vijâniya tam aggaṇhetum ABG2, vijâniṇsu tam aggaṇhetum Z, vijâni
(°nî N) bahuni (°hûni N) gahetum (ggaṇhetum G1) XG1. — °buddhena
desitâ ABG2. — imassa mûlakâ XG1, imam mûlakam ti (°kan ti A, °kâ
ti B) ABG2, imassa mulakâ Z. im(aṇ) assu mûlakam? — 58. sannipatanti
ABG, santi patauti Z, sannipatantu X. — 59. sannipatiṇsu tuṭṭhâ
(sant° A; kuṭṭh. Z) Y, sannipâtâ sutuṭṭhâ G1, sannipâto sutuṭṭho N, sannipâtâtâ
suduṭṭhâ F. — gacchâhi Z. — icchâmi F: gacchâhi tvam icchitam s°? — 61.
dakkhiṇadhammam (°dammam N) XG1. dakkhiṇâdânam? — 62. pânaabhojanam? —
anucchaviṇ ABG2.

supeyyabhattachârâ ca suciyâgususamkhatâ
 paṭiyâdetu me khippaṃ manunñāṃ bhojanaṃ sucim. |
 mahādānañ ca dassāmi bhikkhusamghe gaṇuttame,
 nagaramhi bheriyo vajjantu, vīthi sammajjantu te,
 vikirantu vālukāṃ setaṃ pupphañ ca pañcavaṇṇakāṃ, |
 mālagghiyaṃ toraṇāñ ca kadaliṃ puṇṇaghaṭaṃ subhaṃ
 utukkamaṃ paramaṃ thūpaṃ ṭhapaṃyantu taḥim-taḥim. | 66
 vatthehi ca dhajāṃ katvā bandhayaṃtu taḥim-taḥim,
 mālādāmasamāyuttā sobhayaṃtu imaṃ purāṃ. |
 khattiyā brāhmaṇā vessā suddā aññakulāsu ca
 vatthaṃ ābharāṇaṃ pupphaṃ nānālaṅkārabhūsitā
 ādāya dīpañ jalamānaṃ gacchantu saṃghadassanaṃ. |
 sabbañ ca tālavacaraṃ gandhabbā nānākulā sikkhitā
 vajjantu vaggusavanīyā sussaṛā, gacchantu aggavaraṃ saṃ-
 ghadassanaṃ. |

laṅkārakāmadā c' eva sotthiyaṇaṭanāṭakā
 sabbe saṃghaṃ upayaṃtu hāsayaṃtu samāgataṃ. |
 pupphañ ca anekavidhaṃ puṇṇakañ ca anekadhā vividhaṃ
 vaṇṇakañ c' eva karontu pūjaṃ anekarāsiyo. | 70
 nagarassa paṭihāraṃ antare
 dānaṃ sabbāṃ paṭiyantu patthitaṃ. |
 pūjaṃ samādāya sabbāṃ divasaṃ raṭṭhavāsikā
 rattiñ ca sabbāṃ niyāme asesato karontu saṃghādhikāraṃ
 ārabhi. |

taṃ rattiyā accayena bhattaṃ sakanivesane
 paṇītarasasampannaṃ paṭiyādetvāna khattiyo |
 sāmacce saparivāre āṇāpesi mahāyaso:

63. suciyâgû susamkhatâ? — 64. vīthiyaṃ Z. vīthiyo? —
 65. utukkamaṃ (° paraṃ ce F) XG1, upakkamma paraṃ ABG2, ussā-
 pitadijaṃ Z. — tuṃ G1. — ṭhapaṃyantu N, paṭhayaṃta F, upayaṃtu G1,
 ussāpetuṃ ABG2, ussāpetuṃ Z. I prefer no to try any conjecture. —
 67. °kulāni BG2, °kulāsu AZ, °kulesu XG1. aññakulāpi ca? — 68. vā-
 dentu? — 69. laṅkārapamadā ABG2. Comp. 21, 27. — 70. puṇṇakaṃ
 G1X, puṇṇaghaṭaṃ Z, puṇṇakaṃ ABG2. — puṇṇaṃ? — 71. paṭiyantu
 N, °ntaṃ FZ, °nta BG1, °tta AG2. — patthitaṃ N, ṭṭhitaṃ YF. —
 72. samādāya N, °yi FG1M, °yi ARC, °yuaṃ BG2. — rattiṃ ... ārabhi
 taṃ is wanting in BG2Z. — niyāme asesato F, niyaṇenasesato N. niyāme
 aseto AG1. — saṃghādh° N, saṃgha adh° AFG1.

... dānaṃ sabbāṃ asesato paṭiyādetuṃ patthitaṃ. |
 pūjaṃ samādāya sabbāṃ divasaṃ raṭṭhavāsikā
 rattiñ ca sabbāṃ tiyānaṃ karontu saṃghābhīratā. | ??

gandhamâlâpupphakûṭaṃ pupphachattadhajam bahum |
 divâ dîpañ jalamânaṃ abhiharantu mahâjanâ.
 75 yâvatâ mayâ âṇattâ tavatâ abhiharantu te. |
 imamhi nagare sabbe negamâ ca catuddisâ
 sabbeva râjaparisâ sayoggabalavâhanâ
 sabbe maṃ anugacchantu bhikkhusaṃghassa dassanaṃ.
 mahatâ râjânu bhâvena nîyâsi râjakuñjaro
 Sakko va Nandavanuyyânaṃ evaṃ sobhi mahîpati. |
 gatvâna râjâ taramânarûpo bhikkhusaṃghassa santike
 abhivâdetvâna sammodi vedajâto katañjali. |
 ârocayi bhikkhusaṃghaṃ: 'mam' atthaṃ anukampatu.
 yâva bhikkhu anuppatte sabbe antonivesane, |
 saṃghassa pitaraṃ theraraṃ pattaraṃ âdâya khattiyo
 80 pûjamaṇo bahupupphehi pâvisi nagaraṃ puraṃ. |
 nivesanaṃ pavesetvâ nisîdâpetvâna âsane
 yâgum nânâvidhaṃ khajjaṃ bhojanañ ca mahârahaṃ
 adâsi payatapâṇi yâvadatthaṃ yadicchakaṃ. |
 bhuttâvi bhikkhusaṃghassa onîtapattapâṇino
 ekamekassa bhikkhuno adâsi yugasâṭakaṃ. |
 pâdasambhañjanaṃ telaṃ chattañ câpi upâhanaṃ
 sabbam samaṇaparikkhâraṃ adâsi phâṇitaṃ madhuraṃ. |
 parivâretvâna nisîdi Asokadhammo mahîpati,
 nisajja râjâ pavâresi bhikkhusaṃghassa paccayaṃ: |
 85 yâvatâ bhikkhû icchanti tâva demi yadicchakaṃ. |
 santappetvâ parikkhârena sampavâretvâna paccaye
 tato pucchisṃsu gambhîraṃ dhammakkhandaṃ sudesitaṃ:
 atthi bhante paricchedo desit' âdiccabandhunâ
 nâmaṃ lîngaṃ vibhattiñ ca koṭṭhâsañ câpi saṃkhatam
 ettakaṃ 'va dhammakkhandaṃ gaṇanaṃ atthi pavediya?
 atthi râja gaṇitvâna desit' âdiccabandhunâ
 suvibhattam supaññattaṃ suniddiṭṭham sudesitaṃ |

76. The words „sabbeva râjaparisâ“ are wanting in the Sinhalese MSS. sabbe ca râjapurisâ? — 77. Nandanuyyânaṃ Z. — 78. The metre is correct if we expunge „râjâ“. — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yâva bhikkhû anuppattâ? — 83. pâdukaṃ aṇjanaṃ? Comp. the Apadâna (Phayre MS., fol. 16): „pâduke . . datvâ . . . osadham aṇjanaṃ datvâ“. — 84. pavâretvâna? — 86. pucchi sugambhiraṃ BCG2R.

sahetum atthasampannam khalitam n' atthi subhâsitam,
 satipatthânam sammappadhânam iddhipâdañ ca indriyam |
 balaṃ bojjhaṅgam maggaṅgam suvibhattam sudesitam, | 90
 evaṃ sattappabhedañ ca bodhipakkhiyam uttamam, |
 lokuttaram dhammavaram navaṅgam satthusâsanam
 vitthâritam suvibhattam desesi dipaduttamo; |
 caturâsîtisahassâni dhammakkhandham anûnakam
 pañnam anukampâya desit' âdiccabandhunâ. |
 amatuttamam varadhammam saṃsâraparimocanam
 sabbadukkhakkhayam maggam desesi amatosadham. |
 sutvâna vacanam râjâ bhikkhusamghassa bhâsitam
 pâmojjahâsabalahulo devajâto narâsabho
 sarâjikâparisâya imam vâkyam udâhari: |
 caturâsîtisahassâni paripuñnam anûnakam
 desitam buddhassetthassa dhammakkhandham mahâraham, | 95
 caturâsîtisahassâni ârâmam kârâyam' aham
 ekekadhammakkhandhassa ekekârâmam pûjyam. |
 channavutikoṭidhanam vissajjetvâna khattiyo
 tam eva divasam râjâ âṇâpesi ca tâvade. |
 tasmim samaye Jambudîpe nagarañ caturâsîtiyo
 ekekanagaratthâne paccekârâmam kârâyi. |
 anto tîni ca vassâni vihâram katvâna khattiyo
 pariniṭṭhitamhi ârâme pûjam sattâha kârâyi. |
 bhânavârañ chattham.

VII.

Mahâsamâgamo hoti Jambudîpaśamantato,
 bhikkhû asîti koṭiyo bhikkhunî channavuti saḥassiyo,
 bhikkhû ca bhikkhuniyo ca chaḷabhiññâ bahûtarâ. |
 bhikkhû iddhânubhâvena samam katvâ mahîtaḷam
 lokavivaranaṃ katvâ dassesum pûjiye mahe. |
 Asokârâme t̥hito râjâ Jambudîpaṃ avekkhati,
 bhikkhuiddhânubhâvena Asoko sabbattha passati. |

90. In Y the words „evaṃ satt. ca“ are wanting. — 92. pañnam? —
 94. vedajâto? — sarâjikâya par° Z. — 97. ca tâvade N, ca kovide
 ABG, mahâjane Z. — 98. caturâsîti saḥassiyo? With regard to the
 metre comp. 7, 1.

addasa vihâram sabbam sabbatthā mahiyam katam
 dhajam ubhopiyam puppham toraṇaṃ ca mālagghiyam |
 kadali punṇaghaṭaṃ c' eva nānāpupphasamohitam,
 5 addasa dīpamaṇḍalam vibhūsan taṃ catuddisam. |
 pamodito haṭṭhamano pekkhanto vattate mahe
 samāgate bhikkhusamghe bhikkhunī ca samāgate |
 mahādānaṃ ca paññattam dīyamāne vanibbake
 caturāsītisahassāni vihāre disvāna pūjite |
 Asoko 'pi attamano bhikkhusamgham pavedayi:
 ahaṃ ca bhante dāyādo satthu buddhassa sāsane. |
 bahu mayham pariccāgo sāsane sāravādino; |
 channavutikoṭiyo ca vissajjetvā mahādhanam
 10 caturāsītisahassāni ārāmā kārītā mayā |
 pūjāya dhammakhandhassa buddhaseṭṭhassa desite;
 cattāri satahassāni devasikam pavattayi, |
 ekaṃ ca cetiyam pūjam ekaṃ Nigrodhasavhayam
 ekaṃ ca dhammakathikānam ekaṃ gilānapaccayam;
 dīyati devasikam niccam Mahāgaṅgā va odanam. |
 añño koci pariccāgo bhiyyo mayham na vijjati,
 saddhā mayham dalhatarā, tasmā dāyādo sāsane. |
 sutvāna vacanam rañño Asokadhammassa bhāsitam
 paṇḍito sutasampanno nipuṇatthavinicchayo |
 samghassa tesu vihāram anuggahatthāya sāsanam
 15 anāgate ca addhāne pavattim sutvā vicakkhaṇo |
 byākāsi Moggaliputto Asokadhammapucchitam:
 paccayadāyako nāma sāsane paṭibāhiro, |
 yassa puttam vā dhītaram vā urasmiṃ jātam anvayam
 pabbājesi cajetvāna so ve dāyādo sāsane. |

VII, 4. sabbattha mahiyā katam A; s° mahiyam k° B, s° mahi[ya]lam-
 gatam G (ya is crossed), s° mahilamkatam N, sabbatthāpi mahitalam Z. —
 dhajam ussāpitam? — 5. °samāhitam A. — 6. ca samāgatā? —
 9. sāravādino ABG2, ravādino G1, gārav° Z, varav° N. gāravā dino
 (= dinno)? — 11. pavattayim. — 12. cetiyapūjam ABG2. — 15. sam-
 ghassa thero suvihāro ABG2, samghassa theram tasuvihāram G1, [samghassa]
 tesu [vihāram] N, samghassa tāni vihāram Z. samghassa phāsuvihāram?
 As to the construction, comp. vv. 55. 57. — Instead of „suvā“ I should
 prefer „nātvā“, which looks very similar in Burmese characters. — 17. pabbā-
 jeti Z. — dāyādasāsane NG1. — yo saputtam vā ... pabbājesi cajit-
 vāna? As to the preterite tense „pabbājesi“, comp. Mahāvamsa, p. 36, l. 7,
 and the Thūpavamsa: „paccayadāyako nāma tvam mahārāja, yo pana attano
 puttam ca dhītaram ca pabbājesi ayam sāsana dāyādo nāmā 'ti.“

sutvâna vacanam râjâ Asokadhammo mahîpati
 Mahindakumâram puttam Saṃghamittañ ca dhîtaram |
 ubho amantayi râjâ: dâyâdo homi sâsâne.
 sutvâna pituno vâkyam ubho puttâdhivâsayum : |
 suṭṭhu deva sampaticchâma karoma vacanam tava,
 pabbâjehi ca no khippam, dâyâdo hohi sâsane. | 20
 paripunṇavîsativasso Mahindo Asokatrajo
 Saṃghamittâ ca jâtiyâ vassam atthârasam bhave. |
 chavassamhi Asokassa ubho pabbajitâ pajâ,
 tath' eva upasampanno Mahindo dîpajotako, |
 Saṃghamittâ tadâ yeva sikkhâyo 'va samâdiyi.
 ahû Moggaliputto va theravâdo mahâgaṇî. |
 catupañnâsavassamhi Asokadhammo abhisitto,
 Asokassâbhisittato chasaṭṭhi Moggalisavhayo,
 tato Mahindo pabbajito Moggaliputtassa santike. |
 pabbâjesi Mahâdevo, Majjhanto upasampade.
 ime te nâyakâ tîni Mahindassânukampakâ. | 25
 Moggaliputto upajjhâyo Mahindam dîpajotakam
 vâcesi piṭakam sabbam attham dhammañ ca kevalam. |
 Asokassa dasavassamhi Mahindo catuvassiko
 sabbam sutapariyattim gaṇipâcariyo ahû. |
 sudesitam suvibhattam ubhosamgahasuttakam
 Mahindo theravâdakam uggahetvâna dhârayi. |
 vinîto Moggaliputto Mahindam Asokaatrajam
 tisso vijjâ chalabhiñña caturo paṭisambhidâ. |
 Tisso Moggaliputto ca Mahindam saddhivihârikam
 âgamapiṭakam sabbam sikkhâpesi nirantaram. | 30
 tîni vassamhi Nigrodho, catuvassamhi bhâtaro,
 chavassamhi pabbajito Mahindo Asokatrajo. |
 Kontiputtâ ubho therâ Tisso câpi Sumittako
 atthavassamhi 'sokassa parinibbimsu mahiddhikâ. |
 ime kumârâ pabbajitâ ubho therâ ca nibbutâ. |

20. paṭicchâma Y. — 23. theravâde B. — 24. Asokâbhisitte
 chavasse saṭṭhi M°? — 25. upasampado Z. — 27. sutapariyattim AG1,
 suttapariyattim Z, sutapariyatti BG2 N. — gaṇi° BG, gaṇi° A, gani° CB,
 gani° M, gaṇhi N. gaṇi âcariyo? „pâcariya“ does not mean „a pupil“,
 as Childers says, but „the teacher's teacher“. — 28. chalabhiñña M2n; the
 other MSS. omit these words. chaḷ abhiññâ. — catasso? — 32. Comp.
 Mahāvamsa, p. 38.

upâsakattam desimsu khattiyâ brâhmaṇâ bahû,
 mahâlâbho ca sakkâro uppajji buddhasâsane, |
 pahînalâbhasakkârâ titthiyâ puthuladdhikâ.
 35 paṇḍaraṅgâ jaṭilâ ca nigaṇṭhâcelakâdikâ |
 aṭṭhamsu satta vassâni, ahosi vagguposatho.
 ariyâ pesalâ lajjî na pavisanti uposatham. |
 sampatte ca vassasate vassaṅ chattimsa satâni ca
 satṭhi bhikkhusahassâni Asokârâme vasiṃsu te. |
 âjîvakâ aññaladdhikâ nânâ dûsenti sâsanam,
 sabbe kâsâyavasanâ dûsenti jinasâsanam. |
 bhikkhusahassaparivuto chaḷabhiñño mahiddhiko
 Moggaliputto gaṇapâmokkho akâsi dhammasaṃgaham.
 Moggaliputto mahâpañño paravâdappamaddano
 40 theravâdam dalham katvâ saṃgaham tatiyam kato. |
 madditvâ nânâvâdâni nîharitvâ alajjino bahû
 sâsanam jotayitvâna kathâvatthum pakâsayi. |
 tassa Moggaliputtassa Mahindo saddhivihâriko
 upajjhâyassa santike saddhammam pariyâpuṇi. |
 nikâye pañca vâcesi satta c' eva pakarane,
 ubhatovibhaṅgam vinayam parivâraṅ ca khandhakam
 uggahi vîro nipuṇo upajjhâyassa santike 'ti. |
 Nikkhante dutiye vassasate vassâni chattimsati
 puna bhedo ajâyatha theravâdânam uttamo. |
 Pâṭaliputtanagaramhi rajjam kâresi khattiyo
 45 Dhammâsoko mahârâjâ pasanno buddhasâsane. |
 mahâdânam pavattesi saṃghe gaṇavaruttame,
 cattâri satahassâni ekâhen' eva nissaji. |
 cetiyassa yajâ ekam dhammassa savanassa ca
 gilânânaṅ ca paccayam ekam saṃghassa nissaji. |
 titthiyâ lâbham disvâna sakkâraṅ ca mahâraham
 satṭhimattasahassâni theyyasamvâsakâ ahû. |
 Asokârâmavihâramhi pâtimokkho paricchiji,
 kârâpento pâtimokkham amacco ariyânam aghâtayi. |

34. desayimsu Z. — 37. ca vassasate G1NZ, dve vassasate ABG2. —
 vassa N, vassam Y. — chattimsatâni ABG2, chattimsa satâni G1NZ. —
 43. dhîro N, vîro Y. — 44. vassâni ca chattimsati? — 47. yajâ ekam
 N, yajâjakam G1, ca ekam ABG2, ca ekassa Z. pûjam ekam? — sava-
 nassa ca N, cassa ca G1, ca tatheva ca AZ, ca tatheva kâ BG2. —
 48. ahum N. — 49. paricchaji A, °ccaji BZ, °cchiji N, °cchiji G1.

titthiye niggahatthâya bahû buddhassa sâvakâ
 satthimattasahassâni jinaputtâ samàgatâ. | 50
 ekasmim sannipâtamhi thero Moggaliatrajo.
 satthukappo mahânâgo paṭhavyâ n' atthi îdiso. |
 ariyânaṃ ghâtitaṃ kammaṃ rājâ theram apucchatha,
 paṭihîraṃ karitvâna rañño kaṅkham vinodayi. |
 therassa santike rājâ uggahetvâna sâsanaṃ
 theyyasamvâsabhikkhuno nâseti liṅganâsanaṃ. |
 titthiyâ sakavâdena pabbajitvâ anâdarâ
 buddhavacanaṃ bhindimsu visuddhakaṅcanaṃ iva. |
 sabbe pi te bhinnavâdâ vilomâ theravâdato,
 tesā ca niggahatthâya, sakavâdavirocanaṃ, | 55
 desesi thero abhidhammaṃ kathâvatthuppakaraṇaṃ.
 niggaho îdiso n' atthi paravâdappamaddanaṃ. |
 desetvâ thero abhidhammaṃ kathâvatthuppakaraṇaṃ
 sakavâdasodhanatthâya, sâsanaṃ dîghakâlikaṃ, |
 arahantânaṃ sahasaṃ uccinitvâna nâyako
 vamaṃ vamaṃ gahetvâna akâsi dhammasaṃgahaṃ. |
 Asokârâmavihâramhi Dhammarâjena kârîte
 navamâsehi niṭṭhâsi tatiyo saṃgaho ayan ti. |
 saddhammasaṃgahaṃ navamâsaṃ niṭṭhitaṃ.
 bhânavâraṃ sattamaṃ.

VIII.

Moggaliputto dîghadassî sâsanassa anâgate
 paccaptamhi patitthânaṃ disvâ dibbena cakkhunâ |
 Majjhantikâdayo there pâhesi attapañcame:
 sâsanassa patitthâya paccante sattabuddhiyâ |
 paccantakânaṃ desânaṃ anukampâya paṇinaṃ
 pabhâtukâ balappattâ desetha dhammaṃ uttamaṃ. |
 gantvâ Gandhâravisayaṃ Majjhantiko mahâ isi
 kupitaṃ nâgaṃ pasâdetvâ mocesi bandhanâ bahu. |
 gantvâna raṭṭhaṃ Mahisaṃ Mahâdevo mahiddhiko
 coditvâ nirayadukkheṇa mocesi bandhanâ bahu. | 5

51. etasmim ABG2. — 53. °bhikkhunaṃ G2, °bhikkhūnaṃ B. —
 nâsesi ABG2. — 54. °kaṅcanaṃ riva N, °kaṅcanāṃ iva Y.

VIII, 3. pabhâtakâ N. sabhâtukâ? (comp. 15, 18). — 4. bahūṃ AB.
 bahû? — 5. codetvâ? — bahup ABC2. bahû?

athâparo pi Rakkhito vikubbanesu kovido
 vehâsam abbhuggantvâna desesi anamataggiyam. |
 Yonakadhammarakkhitathero nâma mahâmati
 aggikkhandhâpamasuttakathâya Aparantakam pasâdayi. |
 Mahâdhammarakkhitathero Mahârattam pasâdayi
 Nâradakassapajâtakakathâya ca mahiddhiko. |
 Mahârakkhitathero pi Yonakalokam pasâdayi
 kâlakârâmasuttantakathâya ca mahiddhiko. |
 Kassapagotto ca yo thero Majjhimo Durabhisaro
 10 Sahadevo Mûlakadevo Himavante yakkhaganam pasâdayum, |
 kathesum tattha suttantam dhammacakkappavattanam. |
 Suvanabhûmim gantvâna Sonuttarâ mahiddhikâ
 niddhametvâ pisâcâgane mokesi bandhanâ bahu. |
 Lañkâdîpavaram gantvâ Mahindo attapañcamo
 sâsanam thâvaram katvâ mokesi bandhanâ bahu. |
 bhânavaram attamam.

IX.

Lañkâdîpo ayam ahû sîhena Sîhalâ iti.
 dîpuppattim imam vaṃsam sunâtha vacanam mama. |
 Vaṅgarâjassâyam dhîtâ araññe vanagocaram
 sîhasamvâsam anvâya bhâtaro janayî duve. |
 Sîhabâhu ca Sîvalî kumârâ cârudassanâ
 mâtâ ca Susimâ nâma pitâ ca Sîhasavhayo. |
 atikkante soḷasavasse nikkhamitvâ guhantarâ
 mâpesi nagaram tattha Sîhapuram varuttamam. |
 Lâlaratthe tahim râjâ Sîhaputto mahabbalo
 5 anusâsi mahârâjjam Sîhapuravaruttame. |

6. The country which was converted by Rakkhita, is not named; and even in a work so full of the greatest blunders, as the Dîpavaṃsa, we should scarcely be justified in changing „athâparo“ into „Vanavâse“. I rather conjecture: atha thero pi R°. — 10. Dundubhissaro ABG2, Durabhisaro G1, Durabhiyâparo N, durâsado Z. The Mahâv. Tikâ has Dundhabhinna-ssarathero; the Sam. Pâsâdikâ, Dundubhissara (Paris MS.) and Duddabhiya (MS. of the British Museum); the Inscription given by Cunningham (the Bhilsa Topes, p. 316), Dadabhisâra. — 12. mokesum A2. — 12. 13. bahû?

IX, 1. Sîhalam ABG2, Sîhalâ G1Zn. — dîpuppattim N, dipuppatti Y, which may be the correct reading; comp. the note on „dhâtu“ 1, 1. — 2. sîham s° N, which possibly is correct. — 4. rahantare Y, guhantarâ N.

battimsa bhâtaro honti Sîhaputtassa atrajâ,
 Vijayo ca Sumitto ca subhajeṭṭhabhâtarâ ahum. |
 Vijayo nâma so kumâro pagabbho âsi asikkhito
 karoti vilopakammaṃ atikiccaṃ sudâruṇaṃ. |
 samâgatâ jânapadâ negamâ ca samâgatâ
 upasaṃkamma râjânaṃ Vijayadosaṃ pakâsayum. |
 tesam vacanaṃ sutvâna râjâ kupitamânaso
 ânâpesi amaccânaṃ: kumâraṃ nîharatha imaṃ, |
 paricârîkâ ime sabbe puttadârâ ca bandhavâ
 dâsîdâsakammakare nîharantu janappadâ. |
 tato taṃ nîharitvâna visum katvâna bandhave
 âropetvâna te nâvaṃ vuyhittha aṇṇave tadâ. |
 pakkamantu yathâkâmaṃ honti sabbe adassanaṃ
 raṭṭhe janapade vâsaṃ mâ puna âgamicchati. |
 kumârânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,
 nâmadheyyaṃ tadâ âsi Naggadîpan ti vuccati. |
 mahilânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,
 nâmadheyyaṃ tadâ âsi Mahilâraṭṭhan ti vuccati. |
 purisânaṃ ârûlhanâvâ apilavantâ va sâgaraṃ
 vippanatṭhâ disâmûlhaṃ gatâ Suppârapaṭṭanaṃ. |
 orohetvâna Suppâraṃ sattasatañ ca te tadâ
 vipulaṃ sakkârasamânânaṃ akamsu te Suppârakâ. |
 tesu sakkariyamânesu Vijayo ca sahaïyakâ
 sabbe luddâni kaṇimâni kurumânâ nabujjhakâ, |
 pânaṃ adinnaṃ paradâraṃ musâvâdañ ca pesuṇaṃ
 anâcârañ ca dussîlaṃ âcaranti sudâruṇaṃ. |
 kakkhalaṃ pharusam ghoram kaṇimaṃ katvâ sudâruṇaṃ
 ujjhâyetvâna mantimsu: khippaṃ ghâtema dhuttake. |

10

15

Ojadîpo Varadîpo Maṇḍadîpo 'ti vâ ahû
 Laṅkâdîpo ca paṇṇatti Tambapaṇṇîti nâyati. |

20

6. subhajeṭṭhabhâtarâ ABG, subhajeṭṭhamâtarâ Z, sutajeṭṭhabhâtarâ N.
 — 9. nihatha N. — 10. paricârake? — bandhave? — 11. vuyhatṭhū
 ABG2, vuyhatthe G1, vuyhittha N, uyihâpetum Z. — 12. yantu sabbe
 adassanaṃ? — adassanâ N. — raṭṭhe N, vuṭṭhâ Y. — vasaṃ G1N. —
 âgamicchati N, âgamicchatu G1, âgacchantu ABG2, âgamantu yaṃ Z. âga-
 missati? — 15. apilavantâva N, apilavanto G1, uplavantâ A, upallavantâ
 BG2, upalavanto ca Z. pilavantâ 'va? comp. v. 27. — 16. sambhâraṃ Y,
 Suppâraṃ N. — 17. nabujjhakâ N, na bujjhati G1, caranti te Y. nabujjhaka
 = nâ-budhya-ka? — 19. katâ sudâruṇaṃ ujjhâyetvâna? — 20. ti
 vâ N, ca ABG, ca tadâ Z, d'Alwis (Attanag., p. 7).

parinibbânasamaye sambuddhe dipaduttame'
 Sîhabâhussâyam putto Vijayo nâma khattiyo |
 Lañkâdîpam anupatto jahetvâ Jambudîpavhayam.
 byâkâsi buddhaseṭṭho: so râjâ hessati khattiyo. |
 tato ânantayi satthâ Sakkam devânam issaram:
 Lañkâdîpassa ussukkam mâ pamajjatha Kosiya. |
 sambuddhassa vaco sutvâ devarâjâ Sujampati
 Uppalavaṇṇassa âcikkhî dîpam ârakkhakâraṇam. |
 Sakkassa vacanam sutvâ devaputto mahiddhiko
 25 Lañkâdîpassa ârakkham saporiso paccupaṭṭhâti. |
 tayo mâse vasitvâna Vijayo Bhârukacchake
 ujjhâyetvâ janakâyam tam eva nâvam âruhi. |
 ârohitvâ sakam navam pilavantâ 'va sâgaram
 ukkhittavâtavegena nadîmûlha mahâjanâ |
 Lañkâdîpam upâgama orohitvâ thale ṭhitâ,
 patitṭhitâ dharaṇitale atijighacchitâ have
 pipâsitâ kilantâ ca, padasâgamanam jâyati. |
 ubhopânîhi jannûhi yogam katvâ puthûviyam
 majjhe vutṭhâya ṭhatvâna pâṇi passanti sobhanâ: |
 surattam paṇsu bhûmibhâge hatthapâṇimhi makkhite,
 30 nâmadheyyam tadâ âsi Tambapaṇṇi tam ahû. |
 paṭhamam nagaram Tambapaṇṇi Lañkâdîpavaruttame,
 Vijayo tahim vasanto issariyam anusâsi so. |
 Vijayo Vijito ca so nâvam anurakkhena ca
 Accutagâmi Upatisso paṭhaman to idh' âgato. |
 âkinṇâ naranârîhi bahû sabbe samâgatâ
 tahim tahim disâbhâge nagaram mâpesi khattiyo. |

22. jahitvâ Z. — 25. saporiso (sapârûso G1) paccupaṭṭhâti AG1, saha-
 dayo paccubandhati N, ṭhapesi Vâsudevako Z; the whole stanza is wanting
 in BG2. saporiso paccupaṭṭhâti? — 26. ujjhâyatâni kâyam tam (kâyâ-
 nam A, kâyam nam G2) ABG2, ujjhâyatâni kânamyam Z, ujjhâyetvâ kâyam
 G1, ujjhâyetvâ janakâyam N. — 27. ukkhittâ vât°? — disâmûlha
 ABG2, d'Alwis (Attanag. 8); nadîmûlha G1nZ. Comp. v. 15. — 28. have
 AZ, bhava BG, vade N. — padasâgamanam jâyati N, °gamanena jâyati
 G1Z, °gamanam na jâtayum (jânayum A) ABG2; padasâgamanena ca, d'Alwis.
 Dr. Bühler proposes to read: padasâgamanam jhâyati. — 29. yogam N,
 viyâgam Y, viyâtan d'Alwis. — majjhe G1Zn, d'Alwis, pacchâ ABG2. —
 nahipassanti Y, d'Alwis. — 30. surattapaṇsu A. — makkhitam ABG,
 makkhitam Z, d'Alwis, makkhite N. makkhito? — v. 32 is wanting in B
 G2Z. — nâvam anurakkhena ca AG, °kkhena ca N. Anurâdhanakkha-
 ttena ca? comp. v. 35. — paṭhamanto idhâgato GN, °nte idhâgato A. pa-
 ṭhaman te idhâgatâ? — 33. bahû sattâ? comp. 12, 27; 13, 10.

Tambapaṇṇi dakkhiṇato nadîtîre varuttame
 Vijayena mâpitaṃ nagaraṃ samantâpuṭabhedanaṃ. |
 Vijito Vijitaṃ mâpesi, so Uruvelaṃ mâpayi,
 Nakkhattanâmakô 'macco mâpesi Anurâdhapuraṃ. | 35
 Accutagâmi yo nâma Ujjenim tattha mâpayi,
 Upatisso Upatisaṃ nagaraṃ suvibhattantarâpaṇaṃ
 iddhaṃ phîtaṃ suvitthâraṃ ramaṇîyaṃ manoramaṃ. |
 Laṅkâdîpavhaye ramme Tambapaṇṇimhi issaro
 Vijayo nâma nâmena paṭhamaṃ rajjaṃ akârâyi. |
 âgate sattavassamhi âkiṇṇo janapado. ahû.
 atṭhatimsati vassâni rajjaṃ kâresi khattiyo. |
 sambuddhe navame mâse yakkhasenaṃ vidhamitaṃ,
 sambuddhe pañcame vasse nâgânaṃ damayî jino,
 sambuddhe atṭhame vasse samâpatti samâpayi. |
 imâni tîṇi ṭhânâni idhâgami tathâgato.
 sambuddhe pacchime vasse Vijayo idhaṃ âgato. | 40
 manussâvâsaṃ akârâyi sambuddho dipaduttamo.
 anupâdisesâya sambuddho nibbuto upadhisamkhaye. |
 parinibbutamhi sambuddhe dhammarâje pabhaṃkare
 atṭhatimsati vassâni rajjaṃ kâresi khattiyo. |
 dûtaṃ pâhesi Sîhapuraṃ Sumittavhassa santike,
 lahuṃ âgacchata 'mheko Laṅkâdîpavaruttamaṃ. |
 n' atthi koci mama' accaṃ imāṃ rajjânusâsako,
 niyyâdemi imāṃ dîpaṃ mamaṃ kataparakkamaṃ. |
 bhânavâraṃ navamaṃ.

X.

Paṇḍusakkassâyaṃ dhîtâ Kaccânâ nâma khattiyâ
 kulavaṃsânurakkhanatthâya Jambudîpâ idhâgatâ. |
 abhisittâ khattiyâbhisekena Paṇḍuvâsamâhesiyâ,
 tassâ samvâsam anvâya jâyiṃsu ekâdasa atrajâ. |
 Abhayo Tisso ca Utti ca Tisso Aselapañcamo

35. Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanâmakô N,
 Nakkhattarâdhanâna so (°nâmo so ABG2) Y. — 39. vidhamitaṃ G1N,
 vidhamsitaṃ ABG2, vimadditaṃ Z. — samâpatti? — 43. °tumeko BG2.
 — 44. mamaṃ N, mama G1, mayâ ABG2Z.

X, 2. mahesiyâ ZG1n, mahesi sâ A, mahesi BG2.

Vibhâto Râmo ca Sivo ca Matto Mattakalena ca,
 tesam kaniṭṭhadhâtâ tu Cittâ nâmâ 'ti viṣṣutâ,
 rañjayati jane diṭṭhe Ummâdacittâ 'ti vuccati. |
 sañkâbhisekavassena âgami Upatissagâmake.
 5 paripunṇatimsavassâni rajjam kâresi khattiyo. |
 Amitodanassa nattâ te ahesum satta Sâkiyâ,
 Râmo Tisso Anurâdho ca Mahâli Dîghâvu Rohinî
 Gâmanî sattamo tesam lokanâthassa vaṃsajâ. |
 Paṇḍuvâsassa atrajo Abhayo nâma khattiyo
 vîsati c' eva vassâni rajjam kâresi tâvade. |
 Dîghâvuss' atrajo dhîro Gâmanîpaṇḍito ca yo
 Paṇḍuvâsam upatṭhanto Cittakaññâya samvasi. |
 tassa samvâsam anvâya ajâyi Paṇḍukasavhayo,
 attânam anurakkhanto avasi Dovârikamaṇḍale. |
 bhânavârami dasamam.

XI.

Abhayassa vîsativasse Pakuṇḍassa vîsati ahû,
 sattatimsavasso jâtiyâ abhisitto Pakuṇḍako. |
 Abhayassa vîsativasse coro âsi Pakuṇḍako.
 sattarasamhi vassamhi hantvâna satta mâtule
 abhisitto râjâbhisekena nagare Anurâdhapure. |
 atikkante dasavassamhi satṭhivassam anâgate
 ṭhapesi gâmasîmâyo abhayâni gâlham kârâyi. |
 ubhato paribhuñjitvâ yakkhamânusakâni ca
 anûnâni sattati vassâni Pakuṇḍo rajjam akârâyi. |
 Pakuṇḍassa ca atrajo Muṭasîvo nâma khattiyo
 5 issaro Tambapaṇṇimhi satṭhi vassam akârâyi. |
 Muṭasîvassa atrajâ ath' aññe dasa bhâtukâ,
 Abhayo Tisso Nâgo ca Utti Mattâbhayena ca |

4. rañjayanti AZ, °yati NG1, °yamti BG2. rañjayanti jane diṭṭhâ?
 — 5. sañkâbh° BGZ, Lañkâbh° N, sakâbhisekavassena A. — 6. te is
 wanting in NG1. nattâro ahesum? — Rohano A, Rohinî BCR, Rohinî
 GMn. Comp. Mahâvaṃsa, p. 57, l. 1. — 7. vîsatim Z. — 8. upatṭha-
 hanto A. — 9. tassa N, vassa G1, va asso B, assâ AG2Z.

XI, 1. Pakuṇḍassa N, Paṇḍukassa (Paṇḍakassa G1) Y. — sattatimsa-
 vasso ABG2, sattatimsativassehi Z, sattatimsavassa G1, sattatimsâya N. —
 3. °sîmâni N, °simâni G1. °sîmâni may be correct; comp. 14, 34. 37. 74;
 13, 6; 22, 1. — gâlha N, kulam Y.

Mitto Sivo Aselo ca Tisso Kirena te dasa,
 Anulâdevî Sivalâ ca Muṭasīvassa dhītarō. |
 Ajātasattu aṭṭhame vasse Vijayo idham āgato,
 Udayassa cuddasavassambhi Vijayo kâlamkato tadâ.
 Udayassa solase vasse Paṇḍuvâsam abhisiñcayi. |
 Vijayassa Paṇḍuvâsassa ubhorājānam antarc
 samvaccharam tadâ âsi Tambapaṇṇi aparâjikâ. |
 ekavīsam Nāgadâso Paṇḍuvâso tadâ gato,
 Abhayam pi Nāgadâsassa ekâbhisekam siñcayum. | 10
 ... sattaras' eva vassâni catvīsati. |
 Candagutte cuddase ca vasse gato Pakuṇḍakasavhayo,
 Candaguttassa cuddasavasse Muṭasīvam abhisiñcayi. |
 Asokassâbhisittato sattarasavasso ahū Muṭasīvo tadâ gato. |
 tamhi sattarase vasse chamâse ca anāgate
 hemante dutiye mâse âsâḥhānakkhattamuttame
 abhisitto Devānampiyo Tambapaṇṇimhi issaro. |
 Chātapabbatapādambhi veḷuyatṭhi tayo ahū:
 setâ rajatayatṭhi ca latâ kañcanasannibhâ, | 15
 nīlam pītam lohitaḥham odātāñ ca pabhassaram
 kâlakaḥham hoti sassirīkaḥham pupphasaṇṭhanatâdisam, |
 tathâpi pupphayatṭhi sâ, dijayatṭhi tathete,
 dijâ yattha yathâvanne evam tattha catuppade. |

7. Khirena N. — Sivalâ A, Sivalâ BG, Silâ N, Sivali Z. Comp. 17, 76. — 8. Paṇḍuvâso abhisiñcayi A, °sam abhisiñcayi BG, °sam bhisiñcayi N, Vaṇḍuvâsam abhisiñcayi Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read „abhisiñcayum“ in all these passages. — 9. samvaccharam Y, sabbabhūri N, sabbabhari G1. — hoti G1N, âsi Y. — ârâjikâ A. — 10. Nāgadâse? — ekâbhisekam abhis° N; ekavīse 'bhisiñcayum A2. — vv. 11—14 [anāgate] are wanting in BG2Z. — 11. sattarase vassâni Y. — 12. Muṭasīvo abhisiñcayi (°sivâtis° G1, °sivâbhis° G2) Y, Muṭasīvam abhisiñcayi N. Comp. v. 8. — 14. asâḥhānakkh°. — 15. veḷuyatṭhi? — vv. 16 [kâlakaḥham] . . . 17 [tath' eva te] are wanting in BG2. — 17. °[ya]tṭhi sâ N, yatṭhalatâ CM, °yatṭhilatâ R, °latṭhitâ AG1. — tath' eva te AG1, tathete N, tatheteti Z. — [dijâ ya]tṭha yathâ[vanne evam] tattha cat[uppade] N, dijâyatṭhi (°latṭhi BG1) latâvanne (°ṇṇo Z, °ṇṇe G1M2) evam yatṭhi (latṭhi G1) catuppade Y. — The Samantapâsâdikâ contains the following quotation: vuttam pi c' etam Dīpavamse:

Chātapabbatapādambhi veḷuyatṭhi tayo ahu,
 setâ rajatayatṭhi ca latâ kañcanasannibhâ,
 nīlādīyâdisam pupphaḥham pupphayatṭhimbi tādīsam,
 sakuṇṇâ sakuṇṇayatṭhimbi sarūpen' eva saṇṭhitâ 'ti.

We may try to correct vv. 15—17 in some such manner:

setâ rajatayatṭhi ca, latâ kañcanasannibhâ;
 tathâpi pupphayatṭhi sâ, [tattha atimanoramam] |

hayagajarathâ pattâ âmalakavalayamuddikâ
 kakudhasadisâ nâma ete attha tadâ muttâ. |
 uppanne Devânampiyē tassâbhisekatejasâ
 tayo maṇi âharimsu Malayâ ca janappadâ,
 tayo yaṭṭhî Châtapâdâ, attha muttâ samuddakâ. |
 maṇiyo Malayâ jâtâ rājârahâ mahâjanâ
 20 Devânampiyapuññaena anto sattâham âharum. |
 disvâna rājâ ratanam mahagghañ ca mahâraham
 asamam atulam ratanam acchariyam pi dullabham |
 pasannacitto giram abhudîrayi: aham sujâto kulino naraggo,
 suciṇṇakammassa me îdisam phalam, ratanam bahusatasa-
 hassajâtikam |
 laddham mama puñnakammasambhavam.
 ko me arahati ratanânam abhihâram sampaticchitum, |
 mâtâ pitâ ca bhâtâ vâ ñâtimittâ sakhâ ca me?
 iti rājâ vicintento Asokam khattiyam sari. |
 Devânampiyatisso ca Dhammâsoko narâbhibhû
 25 aditthasahâyâ ubho kalyânâ dalhabhattikâ. |
 atthi me piyasahâyo Jambudîpassa issaro
 Asokadhammo mahapuñño sakhâ paṇasamo mama, |
 so me arahati ratanânam abhihâram sampaticchitum,
 aham pi dâtum arahâmi aggam sâsanam dhanam. |
 utthehi kattâra taramâno âdâya ratanam imam
 Jambudîpavhayam gantvâ nagaram Pupphanâmakam
 aggaratanam payacchehi Asokam mama sahâyakam. |

nilam pîtam lohitaṅgam odâtāñ ca pabhassaram
 kâlakaṅgam hoti sassirikaṅgam pupphasauṭhânasâdisam; |
 diṇṇaṅgamañhi tath' eva sâ, [sajivâ viya dissare]
 diṇṇaṅgamañhi yathâvaṇṇâ evam tattha catuppadâ. |

Comp. Mahāvamsa, p. 68.

18. kakudhâyavisâ Z, kakudhasadisâ N, kakudhâsavisâ ABG. kaku-
 dhapâkatikâ? — etâ attha? — Between vv. 18 and 19 probably a de-
 scription was given of the three kinds of maṇi (see Mahāvamsa, p. 69, l. 2).
 Possibly the words „maṇiyo Malayâ jâtâ“ (v. 20) belonged to this lost pas-
 sage. — 22. balam Y, phalam N. — bahuanekasah° N, bahuchakenasah°
 G1. — 23. In the collation of N, in the first hemistich the word „passatha“
 is given, without any indication of the word it is intended to replace.
 laddham mama passatha puññasambhavam? — 26. Jambudîpassa Y,
 Jambumaṇḍassa G1N. — 27. sâsanam dhanam ABG2, sâsanakam dhanam Z,
 sâsanaodanam N, sâsanam odakam G1. pasâdhanam dhanam? — 28. ut-
 thehi kattâra N, utth° sattâ G1, atthehi mutthehi Y. utthehi tâta? — pa-
 vacchehi G1N, payacchehi Y. paṭicchehi? — mama sahâyakam N, sahâ-
 yam mama Y.

Mahâaritt̃ho Sâlo ca brâhmaṇo Parantapabbato Putto Tisso
ca gaṇako

... ime caturō dūte pâhesi Devânampiyō. |
pabhassaramaṇi tayo aṭṭha muttâvarâni ca
patodayaṭṭhittayaṇ c' etaṃ saṅkharatanam uttamam
bahuratanam parivârena pahesi Devanampiyō. | 30
amaccam senâpatim Aritt̃ham Salaṇ ca Paraṃcapabbatam
Puttam Tissagaṇakan ca hatthe pâhesi khattiyo. |
chattaṇ câmarasaṅkhaṇ ca veṭhanam kannabhûsanam
Gaṅgodakaṇ ca bhikkâram saṅkhaṇ ca sivikena ca |
nandiyâvaṭṭam vaḍḍhamânam râjâbhiseke pesitâ
adhovimam vatthayugam aggaṇ ca hatthapuñchanam |
haricandanam mahâaggham aruṇavaṇṇamattikam
harîtakam âmalakam imam sâsanam pi pesayi: |
buddho dakkhiṇeyyân' aggo, dhammo aggo virâginam,
saṅgho ca puñṇakkhettaggo, tîni aggâ sadevake. | 35
imam cāham namassāmi uttamattāya khattiyo. |
pañca mâse vasitvana te dûtâ caturō janâ
âdāya te paṇṇākaram Asokadhammena pesitam |
visâkhamāse dvâdasapakke Jambudîpâ idhâgatâ.
abhisekam saporivâram Asokadhammena pesitam |
dutiyaṃ abhisiñcitta râjānam Devânampiyam.
abhisitto dutiyâbhiseko visâkhamāse uposathe. |
tayo mâse atikkamma jetṭhamāse uposathe
Mahindo sattamo hutvâ Jambudîpâ idhâgato. | 40
râjâbhisekabhaṇḍam nitṭhitam.
bhânavâram ekâdasamam.

29. Comp. Mahāvamsa Tikâ: dijan ti Hâlipabbatam nâma brâhmaṇam, amaccan ti Mallânâmakam ca amaccam, gaṇakan ti Gaṇakaputtatissam nâma gaṇakam cā 'ti. — 30. °ttayam cetam ABG2, °ttayam ceva Z, sayam cātā G1, sayañjāta N. — bahuratanapar° A. — 31. Parantapabbatam? — haṭṭhe? — 32. chattam ca sârapâmaṅgaṇ? comp. 12, 1. 17, 83. — kannasivakam G1N, kannabhûsanam Y; kaṇṇabhûsanam? — samkham Y, kaṇṇam N. — 33. râjâbhisekapesitâ X. — dussayugam N, dukkavhagam (corr. into dukkavagam) G1, vatthayugam ABG2Z. vatthakotiṃ? comp. 12, 2. 17, 84. — aggam B, aggham AG2, anaggam CR, anaggham M, ekam G1N. — 36. uttamattāya ABG. After „khattiyo“, one or two lines similar to 12, 6 are wanting. — 38. vesâkhamāse A. — 39. dutiyâbhisekena? comp. 17, 87. — vesâkhamāse! — 40. tato māsam ABG2.

XII.

Vâlavîjanîm̄ uṅhîsaṃ khaggañ chattañ ca pâdukam̄
 vethanam̄ sârapâmaṅgam̄ bhînkâram̄ nandivatṭakam̄ |
 sivikam̄ saṅkham̄ Gaṅgodakam̄ adhovimam̄ vatthakoṭiyam̄
 suvaṅṅapâtikataçchum̄ mahaggham̄ hatthapuñchanam̄ |
 Anotattodakam̄ kâjam̄ uttamam̄ haricandanam̄
 aruṅavaṅṅamattikam̄ añjanam̄ nâgamâhaṭam̄ |
 harîtakam̄ âmalakam̄ mahaggham̄ amatosadham̄
 satṭhivâhasatam̄ sâliṃ sugandham̄ sukamâhaṭam̄
 puññakammâbhinibbattam̄ pâhesi Asokasavhayo. |
 aham̄ buddhañ ca dhammañ ca saṅghañ ca saraṇam̄ gato
 5 upâsakattam̄ desemi Sakyaputtassa sâsane. |
 imesu tîsu vatthusu uttame jinasâsane
 tvam̄ pi cittaṃ pasâdehi saraṇam̄ upehi satthuno. |
 imam̄ sambhâvanam̄ katvâ Asokadhamino mahâyaso
 pâhesi Devânampiyassa; gatadûtena te saha |
 Asokârâme pavare bahû therâ mahiddhikâ
 Laṅkâtalânukampâya Mahindam̄ etad̄ abravum̄: |
 samayo Laṅkâdîpamhi patitṭhâpetu sâsanam̄,
 gacchatu tvam̄ mahâpuñña pasâda dîpalañjakam̄. |
 paṇḍito sutasampanno Mahindo dîpajotako
 10 saṅghassa vacanam̄ sutvâ sampaṭicchi sahaggaṇo |
 ekam̄sañ cîvaram̄ katvâ paggahetvâna añjaliṃ
 abhivâdayitvâ sirasâ: gacchâmi dîpalañjakam̄. |
 Mahindo nâma nâmena saṅghathero tadâ ahû,
 Itṭhiyo Uttiyo thero Bhaddasâlo ca Sambalo |

XII, 1—6. Comp. 17, 83 et seq. These verses are quoted („vuttam pi c' etaṃ Dîpavaṃse“) in the Samantapâsâdikâ. — 2. Instead of „Gaṅgodakam̄ adhovimam̄“ the Samantap. reads „vaṭam̄sañ ca adhovim̄“. — °koṭi-
 kam̄, the Samantap. — 5. upâsakattam̄. vedesiṃ, the Samantap. — 6. sad-
 dhâsarayam̄ upehisi, the Samantap. — 7. samasamam̄ N, chamagham̄ (cor-
 rected into samasamam̄) G1, sambhâvanam̄ ABG2Z. — gatam̄ dûtena BGZ.
 — 9. gaccha tvam̄ A. — pasâda (°dâ BG) dîpalaṃcakam̄ ABG, pasâda
 dîpalañjakam̄ N, Laṅkâdîpam̄ pasâditum̄ Z. pasâdaya dîp°? I cannot
 give any satisfactory explanation of the last word, which is spelt in N with
 ñj, in the other MSS. frequently with ñc, sometimes with ñch. In the Apa-
 dâna (Phayre MS., fol. khai) it is said of a Buddha wo is going to cross the
 Gaṅgâ: âgantvâna ca sambuddho âruhi nâvalaṅcakaṃ. Prof. E. Kuhn
 proposes to take °lañjaka as connected with sansc. lañja which the lexico-
 graphers give as a synonym of kaccha.

sâmaṇero ca Sumano chaḷabhiñño mahiddhiko,
ime pañca mahâtherâ chaḷabhiññâ mahiddhikâ
Asokârâmamhâ nikkhantâ caramânâ sahaggaṇâ, |
anupubbena caramânâ Vedissagiriyaṃ gatâ.
viḥâre Vedissagirimihi vasitvâ yâvadicchakaṃ |
mâtaraṃ anusâsetvâ saraṇe sîle uposathe
patitṭhapesi saddhamme sâsane dîpavâsinam. | 15
sâyaṇhe paṭisallâna Mahindathero mahâgaṇi
samayaṃ vâ asamayaṃ vâ vicintesi rahogato. |
terasamkappaṃ aññâya Sakko devânam issaro
pâtur ahû therasammukhe santike ajjhabhâsatha: |
kâlo te hi mahâvîra Laṅkâdîpapasâdanam,
khippaṃ gaccha varadîpaṃ anukampâya paṇinam. |
Laṅkâdîpavaram gaccha dhammaṃ desehi paṇinam,
pakâsaya catusaccaṃ satte mocehi bandhanâ. |
sâsanam buddhajetṭhassa Laṅkâdîpamihi jotaya.
byâkataṃ c' asi nâgassâ bhikkhusamgho ca sammato, | 20
ahaṃ ca veyyâvatikaṃ Laṅkâdîpassa câgame
karomi sabbakiccâni, samayo pakkamituṃ tayâ. |
Sakkassa vacanam sutvâ Mahindo dîpajotako
bhagavatâ subyâkato bhikkhusamghena sammato |
Sakko ca maṃ samâyâci, patitṭhissâmi sâsanam.
gacchâm' ahaṃ Tambapaṇṇim, nipuṇâ Tambapaṇṇikâ, |
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhâsitaṃ.
tesam pakâsayissâmi, gamissaṃ dîpalañjakaṃ. |
kâlaññû samayaññû ca Mahindo Asokatrajo
gamanam Laṅkâtalam ñatvâ âmantayi sahaggaṇe
Mahindo gaṇapâmokkho samânupajjhâyake catu, | 25
sâmaṇero ca Sumano Bhaṇḍuko ca upâsako,
channañ ca chaḷabhiññânam pakâsesi mahiddhiko: |

14. Vedissagiriyaṃgatâ N, Vediyaḡirisamgatâ G1, Cetiyaḡirisamgatâ Y. Vedissagirikam gatâ? — Cetiyaḡirimhi ABG, Cetiyaḡiri Z, Vedissagiri-
rimhi N. — 16. paṭisallîno? — 17. terasamkappaṃ N, tesam samk° Y,
therasamkappaṃ? — 20. byâkataṃ casi (câsi N) nâgassa G1N, byâkato
Sakyasiho ca (°siho A) ABG2, byâkate Sakyasibhassa Z. byâkato c' asi
nâgassa? — 23. patitṭhassâmi G1. patitṭhapessâmi? — 25. „Laṅkâ-
talam“ may be the correct reading; I should prefer, however, „kâlâkâlām“
(the right and the wrong time). — sahaggaṇo N, sabagaṇo BG2, sabâgaṇe
AZ, samâgaṇe G1.

âyâma bahulaṃ ajja Laṅkādîpaṃ varuttamaṃ,
pasâdema bahû satte, paṭiṭṭhâpessâma sâsanam. |
sâdhû 'ti te paṭissutvâ sabbe attamanâ ahû:
gacchâma bhante samayo nage Missakanâmake,
râjâ ca so nikkhamati katvâna migavaṃ purâ. |
Sakko tuṭṭho vâsavindo Mahindatherassa santike
paṭisallâṇagatassa idaṃ vacanam abravi: |

mârîsa tvam pi bhagavatâ subyâkato: anâgatamaddhâne

Mahindo bhikkhu dîpaṃ pasâdayissati, vitthârikam kari-
ssati jinasâsanam, anupavattissati dhammacakkam, satte
mahâdukkhâ uddharitvâ thale paṭiṭṭhâpessati, bahujanahi-
tâya paṭipajjissati bahujanasukhâya lokânukampâya atth-
30 âya hitâya sukhâya devamanussânan ti. |

evaṃ ca pana bhagavatâ niddiṭṭho idâni etarahi tnerena ca
ânatto bhikkhûhi ca dîpapasâdanâya. kâlo mahâvîra dî-
paṃ pasâdetum, samayo mahâvîra dîpaṃ pasâdetum,
tuyh' eso vâro anuppatto, vahassu etaṃ bhâram, pasâdehi
Tambapaṇṇim, vitthârikam karohi jinasâsanam. aham tava
sisso pubbutṭhâyî paṭṭhacaro veyyâvaccakaro homîti. |

bhagavato satthuno vacanam sampaticchitvâ Tambapaṇṇim
târessâmi âlokaṃ ca dassessâmi, jinatejam sammâ vadḍhi-
ssami. aññânabhavatimirapaṭalapihitapaṭikujjitâ issâma-
ccheraparetadandhaduddhamnavipallâsânuggatâ kummag-
gapaṭipanna vipathe pakkhantâ tantâ kulakajâtâ gulâguṇ-
ṭhikajâtâ muñjababbabhûtâ aññânabhavatimiraavijjan-
dhakârâ nîvaraṇakilesasakalabhûtâ mahâtimiraavijjandha-
kârena âvutaophuṭapihitapaṭicchannapariyonaddhâ Tam-
bapaṇṇi. |

27. 'lahuṃ ABG2, balaṃ Z, bahulaṃ G1N. — 28. nagaṃ °makaṃ
ABG2. — 30. Mahindo nâma bhikkhu A. Comp. the following pas-
sage which occurs identical both in the Samantapâs. and in the Thûpa-
vaṃsa: „sammâsambuddhena ca tunhe byâkatâ anâgate Mahindo nâma bhi-
kkhu Tambapaṇṇidîpaṃ pasâdessatîti“. — anuppavattessati? — phale
ABG2. — 31. paṭhacaro N. piṭṭhacaro? I owe this conjecture to M. Se-
nart. — homîti N, niddiṭṭham A, niddiṭṭhim B, niṭṭhiṭṭhim G, niccaṃ Z. —
32. târessâmi AZ, târassâmi BG, tarissâmi N. — sambhâyissâmi N, sammâ
vadḍhissâmi ABG2, sammâ vayissâmi G1, vadḍhissâmi Z. sammâ vadḍhe-
ssâmi? — °paretâ dandha°? — °paṭipannâ? — Comp. Grimblot,
Sept. S., p. 245. — °kilesajâlabh° A, °kilesajalabh° BG2, °kilesasalabh° G1,
°kilesasalilabh° Z, kilesasakalabh° N. kilesasakalâbhibhûtâ? — °ophuṭa°
N, °omuka° A, °omukka° BG2, °omuta° G1Z.

avijjandhakâram bhinditvâ âlokaṃ dassayissâmi, jotayissâmi
kevalaṃ Tambapaṇṇiṃ jinasâsanān ti. evaṃ ussâhito ca
pana vâsavindena devarâjēna evaṃvâcasimkena utthâya
paṭisallānā viriyapâramippatto apalokāyi bhikkhusaṃ-
ghan ti. |

gacchâma mayāṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā,
sabbadukkakkhayaṃ maggaṃ na sunanti subhâsitaṃ.

tesaṃ santappayissâma gacchâma dîpalañjakaṃ ti. |

Vedissagiriye ramme vasitvâ tiṃsa rattiyo:

kâlañ ca gamaṇaṃ dâni, gacchâma dîpaṃ uttamaṃ. | 35

palinā Jambudîpato haṃsarâjâ va ambare,

evaṃ uppatitâ therâ nipatimsu naguttame. |

purato purasetthassa pabbate meghasannibhe

patitthahimsu Missakakûṭamhi haṃsâ va nagamuddhani. |

Mahindo nâma nâmena saṃghatthero tadâ ahû,

Itthiyo Uttiyo thero Bhaddasâlo ca Sambalo |

sâmaṇero ca Sumano Bhaṇḍuko ca upâsako,

sabbe mahiddhikâ ete Tambapaṇṇipasâdakâ. |

tattha uppatito thero haṃsarâjâ va ambare

purato purasetthassa pabbate meghasannibhe | 40

patitthito Missakakûṭamhi haṃsâ va nagamuddhani.

tasmiñ ca samaye râjâ Tambapaṇṇimhi issaro |

Devânapiyatisso so Muṭasîvassa atrajo.

Asoko abhisitto ca vassaṃ atthârasaṃ ahû, |

Tissassa ca abhisitte sattamâse anûnake

Mahindo dvâdasavasso Jambudîpâ idhâgato. |

gimhâne pacchime mâse jetthamâse uposathe anurâdha-
jetthanakkhatte

Mahindo gaṇapâmokkho Missakagirim âgato. |

migavaṃ nikkhami râjâ, Missakagirim upâgami.

devo gokaṇṇarûpena râjânaṃ abhidassayi. | 45

33. jotayissâmi is wanting in Y. — âlokaṃ dassayissâmi kevalaṃ
Tambapaṇṇiṃ, jotayissâmi jinasâsanān ti? — °vâcayîtena A, °vâca-
yîntena BG2. evaṃvâcakena? — 34. tesaṃ pakâsayissâma? (comp.
v. 24.) — 35. Cetiyaḡiriye AZ, Cetiye g° BG, Vedissagiriye N. — Samantap.:
kâlo ca gamaṇassâ 'ti. I believê that we ought to adopt this reading in
the Dîpavaṃsa also. — 36. patitâ AG2, patinâ B, paṭinâ G1, palinâ N,
Samantap.; idaṃ vatvâ mahâviro uggamaṃchi Z. paḡinâ? — 40. uppatitâ
therâ? — 41. patitthitâ? — 44. gimhânaṃ GN, °na B, °ne AZ. —
°girim âgato ABG2, °girim uggato N, °giripabbato G1, °giripabbate Z.

disvâna râjâ gokaññaṃ tararûpo 'va pakkami,
 piṭṭhito anugacchanto pâvisi pabbatantaram. |
 tatth' eva antaradhâyi yakkho therassa sammukhâ,
 nisinnam theram adakkhi, bhîto râjâ ahû tadâ. |
 mamam yeva passatu râjâ eko ekam, na bhâyeti,
 samâgate balakâye atho passatu bhikkhunam. |
 tatth' addasam khattiyabhûmipâlam paduṭṭharûpam miga-
 vañ carantam,
 nâmena tam âlapi khattiyassa: âgaccha Tissâ 'ti tadâ avoca. |
 ko 'yam kâsâvavasano muṇḍo samghâtipâruto
 50 eko adutiyo vâcam bhâsati mam amânusim? |
 samaṇo 'ti mam manussalokeyam khattiya pucchasi bhûmi-
 pâla.

samaṇâ mayam mahârâja dhammarâjassa sâvakâ
 tam eva anukampâya Jambudîpâ idhâgatâ. |
 âvudham nikkhipitvâna ekamantam upâvisi,
 nisajja râjâ sammodi bahum atthûpasamhitam. |
 sutvâ therassa vacanam nikkhipitvâna âvudham
 tato theram upagantvâ sammoditvâ ca pâvisi. |
 amaccabalakâyo ca anupubbam samâgatâ
 parivâretvâna atthamsu cattârîsa sahasiyo. |
 disvâ nisinnatherânam balakâye samâgate:
 55 aññe atthi bahû bhikkhû sammâsambuddhasâvakâ? |
 tevijjâ iddhipattâ ca cetopariyakôvidâ
 khîṇâsavâ arahanto bahû buddhassa sâvakâ. |
 ambopamena jânitvâ paṇḍit' âyam arindamo
 desesi tattha suttantam hatthipadam anuttaram. |
 sutvâna tam dhammavaram saddhâjâto va buddhimâ
 cattârîsasahasâni saram te upâgamum. |
 tato attâmano râjâ tuṭṭhahattho pamodito
 âmantayi bhikkhusamgham: gacchâma nagaram puram. |

46. tararûpo N, tadarûpo G1, tathârûpo Y. — 49. addasa A. — du-
 ṭṭhar° ABG, paduṭṭhar° Zn. — 51. The first line (samaṇo — bhûmipâla)
 is given in AG1N only, the second (samaṇâ — sâvakâ) in ABG2Z; in A
 in which both lines are given *manu prima*, the first is included in brackets.
 I believe, that both are written by the author of the *Dîpavaṃsa*; see the
 Introduction, p. 6. — °lokiyam? — pucchasi N, passasi A, pacchasi G1. —
 53. sammoditvâna Y, °tvâ ca N. — c' upâvisi! — 59. 60. Probably we
 ought to transpose these two verses.

Devânavhayarâjânam subbatam sabalavâhanam
 paṇḍitam buddhisampannam khippam eva pasâdayi. | 60
 sutvâna rañño vacanam Mahindo etad abravi:
 gacchasi tvam mahârâja, vasissâma mayam idha. |
 uyyojetvâna râjânam Mahindo dîpajotako
 âmantayi bhikkhusamgham: pabbâjessâma Bhaṇḍukam. |
 therassa vacanam sutvâ sabbe turitamânasâ
 gâmasîmam vicinitvâ pabbâjetvâna Bhaṇḍukam,
 upasampadañ ca tatth' eva arahattañ ca pâpuṇi. |
 girimuddhani t̥hito thero sârathim ajjhabhâsatha:
 alam yânam na kappati paṭikkhittam tathâgatam. |
 uyyojetvâna sârathim thero vasî mahiddhiko
 gagane hamsarâjâ va pakkamimsu vehâyasâ,
 orohetvâna gaganâ paṭhaviyam patit̥thitâ. | 65
 nivâsanam nivâsente pârupite ca cîvaram
 disvâna sârathi tuṭṭho râjânañ ca pavedayi. |
 pesetvâ sârathim râjâ amacce ajjhabhâsatha:
 maṇḍapam paṭiyâdetha antonivesane pure. |
 kumârâ kumâriyo ca itthâgârañ ca deviyo
 dassanam abhikañkhantâ there passantu âgate. |
 sutvâna rañño vacanam amaccâ kulajâtikâ
 antonivesanañmajjhe akamsu dussamaṇḍapam. |
 vitânañ châditam vattham suddham setam sunimmalam
 dhajasañkharivâram setavatthehi 'lamkatam, | 70
 vikiṇṇavâlukâ setâ setapupphasusanthatâ
 alamkatamaṇḍapâ setâ himagabbhasamûpamâ. |
 sabbasethehi vatthehi alamkâretvâna maṇḍapam
 abbhantaram samam katvâ râjânam paṭivedayum: |
 parinit̥thitam mahârâja maṇḍapam sukatham subham,
 âsanam deva jânâhi pabbajitânulomikam. |
 tamkhane sârathi rañño anuppatto paveditum:

60. Devânavhayarâjânam (°vharâj° M) Y, Devânampiyarâjânam N. —
 61. gacchâhi? — 64. tathâgate? With regard to the grammatical con-
 struction comp. 14, 22. 62. — 65. therâ v° mahiddhikâ? — ârohitvâna
 Z, ârohetvâna ABG, orohetvâna N. orohitvâna? — 66. [pârupi]te N,
 pârupitam Z, °pitam A, phârupitañ B, phârûpitañ G. pârupante? —
 69. kulapubbajâ G1, kulapabbajâ N. — antonivesane majjhe Y. — 71. alam-
 katamaṇḍapâ seems to be corrupted; only one maṇḍapa was constructed (see
 also Mahāvamsa, p. 82, l. 2). °mandapam setam °mam? — 72. abhutta-
 ram N, abbhuntara G1. — 74. pavedayi (°yî A, yim B) ABG2.

yânam deva na kappati bhikkhusamghassa nisîditum. |
 ayam acchariyam deva sabbe therâ mahiddhikâ
 75 paṭhamam maṃ uyyojetvâ pacchâ hutvâ pur' âgatâ. |
 uccâsayanamahâsayanam bhikkhûnam na ca kappati,
 bhummattaraṇaṃ jânâtha te therâ âgacchanti. |
 sârathissa vaco sutvâ rājâpi tuṭṭhamânaso
 paccuggantvâna therânam abhivâdetvâ sammodayi. |
 pattam gahetvâ therânam saha therehi khattiyo
 pûjento gandhamâlehi rājadvâram upâgami. |
 rañño antepuram thero pavisetvâna maṇḍapam
 addasa santhatam bhûmiṃ âsanam dussavâritam. |
 nisîdîmsu yathâpaññatte âsane dussavârite,
 80 nîsîne udakam datvâ yâgam datvâna khajjakam |
 paṇitam bhojanam rañño sahatthâ sampavârayi
 bhuttâvibhojanam theram onîtapattapaṇinam |
 âmantayi Anulâdeviṃ saha antoghare jane:
 okâsaṃ jânâtha devi, kâlo te payirupâsitum. |
 therânam abhivâdetvâ pûjetvâ yâvadicchakam
 Anulâ nâma mahesî kaññâpañcasatâvatâ |
 upasamkamitvâ therânam abhivâdetvâ upâvisi.
 tesam dhammam adesesi petavatthum bhayânakam |
 vimânam saccasamyuttam pakâsesi mahâgaṇî.
 85 sutvâna tam dhammavaram saddhâjâtâ vibuddhimâ |
 Anulâ mahesî sahakaññâpañcasatâ tadâ
 sotâpattiphale 'tṭhamasu, paṭhamâblisamayo ahû. |
 bhânavâram dvâdasamam.

74. °samghena N, °samghe G1. — 75. aho acchariyam? — 76. âgacchanti Y (âgacchante G1), agacchante N. — 79. pavisitvâna! — âsane dussacârûke ABG2, âsanam (âsana G1) dussavâritam G1N, âsanam dussalamkatam Z. âs° dussacchâditam? — 80. yathâbuddham santhate dussapîṭhake A, yathâpaññatte âsane dussavârite (dussavirite G1, dussasanthate BG2, dussapasârîte Z) BGNZ. dussacchâdite? — 81. rājâ sahatthâ? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole Dîpavamsa. I do not think that we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese Aṭṭhakathâ of which this is a metrical paraphrase, has been rendered thus in the Samantap.: „rājâ there paṇitena khâdaniyena bhojaniyena sahatthâ santappetvâ sampavâretvâ Anulâdevîpamukhâni pañca itthisatâni therânam abhivâdanam pûjâsakkâraṇ ca karontû 'ti pakkosâpetvâ ekamantam nisîdi.“ — 83. This stanza is wanting in BG2. — °vatâ AG1, ca tâ ZN. — 84. tâsam? — 85. vibuddhimâ N, bhîbuddhimâ Y. saddhâjâto va buddhimâ (comp. v. 58)?

XIII.

Adit̥thapubbâ gaṇâ sabbe janakâyâ samâgatâ
 rājanivesanadvāre mahāsadd' ānusāvayum. |
 sutvâ rājâ mahāsaddam upayuttamakampuram:
 kimatthāya puthū sabbe mahāsenâ samâgatâ? |
 ayam deva mahāsenâ samghadassanam āgatâ,
 dassanam alabhamānâ mahāsaddam akamsu te. |
 antepuram susambādham janakâyâ patit̥thitum,
 hatthisālam asambādham, theram passantu te janā. |
 bhuttāvi anumodetvâ ut̥thahitvāna āsanâ
 rājagharâ nikkhamitvâ hatthisālam upāgami. | 5
 hatthisālamhi pallaṅkam paññāpesum mahāraham,
 nisīdi pallaṅkavare Mahindo dīpajotako. |
 nisinna pallaṅkavare Mahindo gaṇapumgavo
 kathesi tattha suttantam devadūtam varuttamam. |
 sutvāna devadūtan tam pubbakammam sudāruṇam
 bhītâ samvegam āpādum nirayabhayatajjitâ. |
 ūatvâ bhayaṭṭite satte catusaccam pakāsai.
 pariyosāne sabassānam dutiyābhisamayo ahū. |
 hatthisālamhā nikkamma mahājanapurakkhato
 tosayanto bahū satte buddho Rājagahe yathā. | 10
 nagaramhā dakkhiṇadvāre nikkhamitvâ mahājanā
 Mahānandavanam nāma uyyānam dakkhiṇā pure, |
 rājuyyānamhi pallaṅkam paññāpesum mahāraham,
 tattha therō nisīditvâ kathesi dhammam uttamam. |
 kathesi tattha suttantam bālapaṇḍitam uttamam,
 tattha pāṇasahassānam dhammābhisamayo ahū. |
 mahāsamāgamo āsi uyyāne Nandane tadā,
 kulagharāṇi kumārī ca kulasuṇhā kulaputtiyo |

XIII, 1. gaṇâ N, -vanâ G2, te Y. — 2. upasamkamma tepitam A, upasamkamma tam janam Z, upasamkammā kâritam B, upayamkamma kâritam G2, upayuttam akampuram N, upayuttanākam mayam G1. I refrain from offering any conjecture. — 7. nisinno AB. — 8. bhītâ samvegam āpādum N, bhītâ samtemāpārum G1, bhītim sattā (satte Z) pāpunimsu Y. — 10. °sālāya Y, °sālāma G1, °sālāmhā N. — 11. dakkhiṇadvāro A1, °rā A2BG2, °re G1Zn. dakkhiṇadvārā? comp. 14, 11. 55. — Mahānandavanam BGN, °nandanavanam AZ. — dakkhiṇā pure N, dakkhine pure ABG2, dakkhiṇam puram G1Z. dakkhiṇā (°pam?) purā?

samgharitâ tadâ hutvâ theram dassanam âgatâ.
 15 tehi saddhim sammodento sâyaṇhasamayo ahû. |
 idh' eva therâ vasantu uyyâne Mahânandane,
 atisâyam gamîyantâ ito dûre giribbaje. |
 accâsannañ ca gâmantam vippakiṇṇamahâjanam,
 rattim saddo mahâ hoti, Sakkasâlûpamam imam
 paṭisallânasârupam alam gacchâma pabbatam. |
 Mahâmeghavanam nâma uyyânam vivittam mama
 gamanâgamanasampannam nâtidûre na santike, |
 atthikânam maṇussânam abhikkamanasukhâgamam,
 appakiṇṇam divâ saddena, rattim saddo na jâyati, |
 paṭisallânasârupam pabbajitânulomikam
 20 dassanachâyâsampannam pupphaphaladharam subham |
 vatiyâ suparikkhittam dvâraṭṭâlasugopitam,
 râjadvâram suvibhattam uyyâne me manorame, |
 suvibhattâ pokkharanî samchannam padumuppalam
 sîtûdakam supatittham sâdupupphabhiṅghandhiyam. |
 evam rammam mam' uyyânam sahasamghassa phâsukam,
 âvasatu tabim thero, mam' attham anukampatu. |
 sutvâna rañño vacanam Mahindo thero sabaggano
 amaccasamghaparibbûlho agamâ Meghavanam tadâ. |
 âyâcito narindena Mahindathero mahâgaṇi
 Mahâmeghavanuyyânam pâvisi yuttajâtikam,
 25 uyyâne râjavatthumhi avasi thero mahâgaṇi. |
 dutiye puna divase râjâ therân' upâgami
 abhivâdetvâ sirasâ râjâ therânam abravî: |
 kacci te sukham sayittha, phâsuvâso tuyham idha?
 vivittam utusampannam manussarâhaseyyakam |
 paṭisallânasârupam sappâyañ ca senâsanam.
 tato attamano râjâ haṭṭho samviggamânaso |
 añjalim paggahetvâna idam vacanam abravî,
 sovaṇṇabhiṅkâram gahetvâ onojesi mahîpati: |

15. samgharitâ N, samghariva (° riva M) Y. samghaṭitâ? — tâhi
 saddhim sammodente? — 16. gamiyantâ BG, gamayantâ A, gamiyantâ
 Zn. Samantap.: „akâlo bhante idâni tattha gantum.“ I conjecture „aga-
 maniyam“. — 19. appâkiṇṇam BG. — 22. sâdupupphabhiṅghandhiyam N,
 sâdusuppagandhiyam G1, sâdhu- (sâdhuka- Z) suppagandhiyam Y. sâdu-
 pupphâuhigandhitam? — 23. âvasatu N, âsevatu BGZ, âsavetu A. —
 25. yuttajâtikam (suttaj° G1) Y, suddhajâtikam N. — 26. kacci vo? —
 29. We ought to transpose the two hemistichs.

im âham bhante uyyânam Mahâmeghavanam subham
 cātuddisassa samghassa dadâmi, paṭigaṇhatha. | 30
 narindavacanam sutvâ Mahindo dīpajotako
 paṭiggahesi uyyânam samghârâmassa kâraṇâ. |
 dadantam paṭigaṇhantassa Mahâmeghavanam tadâ
 kampittha paṭhavî tattha nânâgajjitakampanam. |
 patitthapesi samghassa narindo Tissasavhayo,
 Mahâmeghavanuyyânam Tissârâmam akamsu tam. |
 patitthapesi samghassa paṭhamam Devânampiyo
 Mahâmeghavanam nâma ârâmam sâsanâraham. |
 tatthâpi paṭhavî kampi abbhutam lomahamsanam.
 lomahaṭṭhâ janâ sabbe there pucchittha sarâjikâ. | 35
 imam paṭhamam vihâram Laṅkâdīpe varuttame,
 sâsanârûhanatâya paṭhamam paṭhavikampanam. |
 disvâ acchariyam sabbe abbhutam lomahamsanam
 celukkhepam pavattimsu, n' atthi îdisakam pure. |
 tato attamano râjâ vedajâto katañjali
 upanâmesi bahum puppham Mahindam dīpajotakam. |
 puppham thero gahetvâna eko kâse pamuñcayi,
 tatthâpi paṭhavî kampi dutiyam paṭhavikampanam. |
 idam pi acchariyam disvâ râjasenâ saratthakâ
 ukkuṭṭhisaddam pavattimsu dutiyam paṭhavikampanam. | 40
 bhiyyo cittam pasâdetvâ râjâpi tuṭṭhamânaso:
 mama kaṅkham vitârehi dutiyam paṭhavikampanam. |
 samghakammam karissanti akuppam sâsanâraham,
 idh' okâse mahârâja mâlakan tam bhavissati. |
 bhiyyo attamano râjâ puppham theram abhîhari,
 thero puppham gahetvâna aparokâse pamuñcayi.
 tatthâpi paṭhavî kampi tatiyam paṭhavikampanam. |
 kimatthâya mahâvîra tatiyam paṭhavikampanam?
 sabbe kaṅkhâ vihârehi akkhâhi kusalo tuvam. |
 jantâgharapokkharanî idh' okâse bhavissati,
 bhikkhû jantâgharam ettha paripûrissanti sabbadâ. | 45

32. paṭigaṇhante (pat° A) ABG2. — 36. sâsanârûhanatâya N, sâsanar-
 AG, sâsanârûhatâya B, sâsanârûhanâtâya Z. sâsanâssârûhatâya? —
 40. pi is wanting in Y. — 41. vihârehi ABG, vindahehi Z. — 44. AZ omit
 sabbe-tuvam. — vitârehi? — 45. paripûrissanti N, paripûriyavanti ABG,
 paripûrayanti Z.

ulâram pîtipâmojjam janetvâ Devânampiyo
 upanâmesi therassa jâtipuppham suphullitam, |
 thero ca puppham âdâya aparokâse pamuñcayi,
 tatthâpi paṭhavî kampi catuttham paṭhavikampanam. |
 idam acchariyam disvâ mahâjanâ samâgatâ
 añjalim paggahetvâna namassanti mahiddhikam. |
 tato attamano râjâ tuṭṭho pucchi anantaram:
 kimatthâya mahâvîra catuttham paṭhavikampanam? |
 Sakyaputto mahâvîro assatthadumasantike
 sabbadhammam paṭibujjhi buddho âsi anuttaro,
 50 so dumo idham okâse patiṭṭhissam diputtame. |
 sutvâ attamano râjâ tuṭṭho samviggamânaso
 upanâmesi therassa jâtipuppham varuttamam. |
 thero ca puppham âdâya bhûmibhâge pamuñcayi,
 tatthâpi paṭhavî kampi pañcamam paṭhavikampanam. |
 tam pi acchariyam disvâ râjâsenâ saratṭhakâ
 ukkuṭṭhisaddam pavattimsu, celukkhepam pavattitha.
 kimatthâya mahâpañña pañcamam paṭhavikampanam?
 etam attham pavakkhâhi tava chandavasânugâ. |
 anvaddhamâsam pâtimokkham uddisissanti te tadâ,
 55 uposathagham nâma idh' okâse bhavissati. |
 aparam pi ca okâse theram pupphavaram adâ,
 thero ca puppham âdâya tamokâse pamuñcayi.
 tatthâpi paṭhavî kampi chaṭṭham paṭhavikampanam. |
 idam pi acchariyam disvâ mahâjanâ samâgatâ
 aññamaññam pamodanti vihâro hissati idha. |
 bhiyyo cittam pasâdet.â râjâ theranam abravi:
 kimatthâya mahâpañña chaṭṭham paṭhavikampanam? |
 yâvatâ samghikâ lâbham bhikkhusamghâ samâgatâ
 idh' okâse mahârâja labhissanti anâgate. |

50. paṭibujjhi N, paṭicchi G1, paṭivijjhi Y. — idham okâse patiṭṭhi-
 ssanti (°ssanti G2) uttamo ABG2, i° o° patiṭṭhissam diputtame G1N, idha
 hessati Z. i° o° patiṭṭhissati diputtame (comp. Mah., p. 86, l. 11)? —
 53. râjâsenâ! — °ukkhepe pavattitha ABG, [°ukkhepam pava]ttitha N,
 °ukkhepa (°pam M) pavattayum Z. — 54. etam attham mam' akkhâhi?
 — °ânugam ABG2, °ânugâ G1Zn. — 57. aññamaññe kamkhanti vihâre-
 hirâjeti idha ABG2, aññamaññam pamodanti vihâro hissati (hiraññati G1)
 idha G1N; in Z the hemistich is wanting. aññamaññam pamodanti
 vihâro hessati idha? — 59. lâbhâ?

sutvâ therassa vacanam râjâpi tuṭṭhamānaso
 upanāmesi therassa râjâ puppham varuttamam, | 60
 thero ca puppham âdāya aparokāse pamuñcayi,
 tatthâpi paṭhavî kampi sattamam paṭhavikampanam. |
 disvâ acchariyam sabbe râjasenâ saratṭhakâ
 celukkhepam pavattimsu kampite dharanītale. |
 kimatthāya mahāpañña sattamam paṭhavikampanam?
 byākarohi mahāpañña, gaṇam kañkhā vitāratha. |
 yāvatā imasmiṃ vihāre āvasanti supesalā
 bhattaggaṃ bhojanasālam idh' okāse bhavissati. |
 bhānavāram terasamam.

XIV.

Therassa vacanam sutvâ râjâ bhiyyo pasīdati,
 aladdhā campakam puppham therassa abhīhārayi. |
 thero campakapupphāni pamuñcittha mahītale,
 tatthâpi paṭhavî kampi aṭṭhamam paṭhavikampanam. |
 imam acchariyam disvâ râjasenâ saratṭhakâ
 ukkuṭṭhisaddam pavattimsu, celukkhepam pavattittha. |
 kimatthāya mahāvīra aṭṭhamam paṭhavikampanam?
 byākarohi mahāpañña, sunoma tava bhāsato. |
 tathāgatassa dhātuyo aṭṭha doṇā sārīrikā,
 ekaṃ doṇam mahārāja āharitvā mahiddhikā | 5
 idh' okāse niharitvā thūpaṃ kāhanti sobhanam
 samvegajananaṭṭhānam bahujanapasādanam. |
 samāgatā janā sabbe râjasenâ saratṭhakâ
 ukkuṭṭhisaddam pavattimsu mahāpaṭhavikampane. |
 Tissārāme vasitvāna vītivattāya rattiyā
 nivāsanaṃ nivāsetvā pārūpetvāna cīvaram |
 tato pattaṃ gahetvāna pāvīsi nagaram puram.
 piṇḍacāram caramāno rājadvāram upāgami. |
 pāvīsi nivesanaṃ rañño, nisīditvāna āsane

63. gaṇi BG, gaṇi A, gaṇam N, jaṇa° Z. — vihāratha ABG, vitāratha N, vinodatha Z.

XIV, 3. In Y the second hemistich runs thus: celukkhepe pavattittha aggārāmo bhavissati. — 6. niharitvā BG, niharitvā N, nidahitvā AZ. — kārenti Y. — vv. 7. 8 'are wanting in Y. — 8. pārūpitvāna?

- 10 bhojanam tattha bhuñjitvâ pattam dhovitvâna pâṇinâ |
 bhuttâvi anumodetvâ nikkhamitvâ nivesanâ
 nagaramhâ dakkhinadvârâ uyyâne Nandane tadâ |
 kathesi tattha suttantam aggikkhandham varuttamam.
 tattha pâṇasahassânam dhammâbhisamayo ahû. |
 desayitvâna saddhammam uddharitvâna pâṇinam
 utthâya âsanâ thero Tissârâme punâyasi. |
 tattha rattim vasitvâna vîtivattâya rattiyâ
 nivâsanam nivâsetvâ pârupitvâna cîvaram |
 tato pattam gahetvâna pâvisi nagaram puram.
- 15 piṇḍacâram caramâno râjadvâram upâgami. |
 pâvisi nivesanam rañño, nisîditvâna âsane
 bhojanam tattha bhuñjitvâ pattam dhovitvâna pâṇinâ |
 bhuttâvi anumoditvâ nikkhami nagarâ purâ.
 divâvihâram karitvâ Nandanuyyânamuttame |
 kathesi tattha suttantam âsivisûpamam subham.
 pariyosâne sahasânam pañcamâbhisamayo ahû. |
 desayitvâna saddhammam bodhayitvâna pâṇinam
 âsanâ vuṭṭhahitvâna Tissârâmam upâgami. |
 bhiyyo râjâ pasanno 'si aṭṭhamam paṭhavikampane.
- 20 haṭṭho udaggo sumano râjâ therânam abravî: |
 paṭiṭṭhito vihâro ca saṃghârâmam mahâraham
 abhiññâpâdakam bhante mahâpaṭhavikampane. |
 na kho râjâ ettâvatâ saṃghârâmo paṭiṭṭhito.
 sîmâsammananam nâma anuññâtam tathâgato. |
 samânasamvâsakasîmam aviṇṇavâsam ticîvaram
 aṭṭhahi sîmânimittehi kittayitvâ samantato |
 kammavâcâya sâventi saṃghâ sabbe samâgatâ,
 evam baddhâni sîmâni ekâvâso 'ti vuccati;
 vihâram thâvaram hoti ârâmo suppaṭiṭṭhito. |

17. anumodetvâ! — karitvâ N, katvâna Y. — 18. saccâbhisamayo N. — 20. aṭṭhamam AG1, paṭhamam N, aṭṭhame BZ. aṭṭhahi paṭh°? aṭṭhapaṭh°? — 21. abhiññâpâdaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhâna which an Arahat enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuññâtam AG1N, aññâtam Z, anuññâto B, anuññatâ G2. — tathâgate G1. See 12, 64. — 24. kammavâcam A. kammavâcâyo? — Between v. 24 and 25 Z inserts the following words: idam vutte ca therena râjâpi etad abruvi.

mama puttā ca dārā ca sāmaccā saparijjanā
 sabbe upāsakā tuyhaṃ pāṇena saraṇaṃ gatā. | 25
 yācāmi taṃ mahāvīra, karohi vacanaṃ mama,
 antosīmamhi okāse āvasantu mahājanā; |
 mettākaruṇāparetāya sadārakkho bhavissati.
 pariccāgaṇ ca janeti rājā tuyhaṃ yadicchakaṃ, |
 saṃgho katapariccāgo sīmaṃ sammannayissati.
 Mahāpadumo Kuñjaro ca ubho nāgā sumaṅgalā |
 sovaṇṇanaṅgale yuttā paṭhamaṃ Koṭṭhamālake,
 caturaṅginī mahāsenā saha therehi khattiyo |
 suvaṇṇanaṅgalasītaṃ dassayanto arindamo,
 samalaṃkataṃ puṇṇaghaṭaṃ nānārāgaṃ dhajama subhama | 30
 nānāpupphadhajākiṇṇama toraṇaṇ ca mahālaṃghiyā,
 bahucandijalamālā, suvaṇṇanaṅgale kasi. |
 mahājanapasādāya saha therehi khattiyo
 nagamaṃ padakkhiṇama katvā naditīraṃ upāgami. |
 mahāsīmapariccāgā sītaṃ suvaṇṇanaṅgale
 yama yama paṭhaviyama yattha agamā Koṭṭhamālakama. |
 sīmaṃ sīmena ghaṭite mahājanasamāgame
 akampi paṭhavī tattha paṭhamaṃ paṭhavikammaṃ. |
 disvā acchariyama sabbe rājasenā saratṭhakā
 aññamaññaṃ pamodimsu: sīmārāmo bhavissati. | 35

27. °paretā Z. mettākaruṇāparittāya? — sadārakkho AG1N,
 °kkhā BG2Z. — janesi C. — rāja ABG2R2, rājā G1Zn. — Mahinda asks
 the king to point out what direction the boundary line should take (see
 Mahāvamsa, p. 98, l. 5). This does not imply an act of liberality (pari-
 ccāga) on the part of the king, for the ground included by the boundary
 line does not become *locus sacer*. Now we see that the MSS. have con-
 founded at vv. 33. 36 the words „pariccāga“ and „pariccheda“. I therefore
 believe that a similar confusion has taken place here also, and I propose to
 read: paricchedaṇ ca jānāhi rājā tuyhaṃ yadicchakaṃ, saṃgho
 kate paricchede .. — 29. caturaṅginīmahāseno? (see Mahāv., p. 99,
 ll. 1. 2.) — 30. samalaṃkataṃ N, sumalaṃgha G1, sumālagghi (°ggi MR) Y.
 — 31. mahālaṃghiyā BGZn, mahagghiyama A. mālagghiyama? — bahu-
 candijalamālā BGZn, bahuma ca dipamālāsu A. bahuma ca dipama jala-
 mānaṃ (comp. 6, 75)? — 32. mahājanama pasādāya N, mahājana pasādiya
 G1, mahājanāpasādāya Z. — 33. mahāsīmaparittogā ABG2, °paricchedā Z,
 °pariccāgo N, °pariccāgā G1. — sītaṃ N, sīta G1. I propose to correct
 this stanza thus:

mahāsīmaparicchedama sītaṃ suvaṇṇanaṅgale
 kasama paṭhaviyama tattha agamā Koṭṭhamālakama. —

34. sīmaṃ sīmena (°me G1) G1N, sīmāya sīmaṃ Y. — mahājane (°naṃ
 G1, °na Z) samāgate Y, [mahājanasamāga]mo N.

yâvatâ sîmaparicchede nimittam bandhimsu mâlake
 paṭivedesi therânam Devânampiyaissaro. |
 katvâ kattabbakiccâni sîmassa mâlakassa ca
 vihâram thâvaratthâya bhikkhusamghassa phâsukam |
 mamañ ca anukampâya thero sîmâni bandhatu.
 sutvâna rañño vacanam Mahindo dîpajotako |
 âmantayi bhikkhusamgham: sîmam bandhâma bhikkhavo.
 nakkhatte uttarâsâlhe sabbe samghâ samâgatâ, |
 paṭiṭṭhapetvâ mâlakam samânasamvâsakam nâma sîmam ban-
 dhittha cakkhumâ.

40 vihâram thâvaram katvâ Tissârâmam varuttamam |
 Tissârâme vâsitvâ vîtivattâya rattiyâ
 nivâsanam nivâsetvâ pârupitvâna cîvaram |
 tato pattam gahetvâna pâvisi nagaram puram.
 piṇḍacâram caramâno râjadvâram upâgami. |
 pavisitvâ nivesanam rañño nisîditvâna âsane
 bhojanam tattha bhuñjitvâ pattam dhovitvâna pañinâ |
 bhuttâvi anumoditvâ nikkhami nagarâ purâ.
 divâvihâram karitvâna uyyâne Nandane vane |
 kathesi tattha suttantam âsivisûpamam tadâ,
 45 anamataggiyasuttam ca cariyâpîṭakam anuttaram |
 gomayapiṇḍaovâdam dhammacakkappavattanam
 Mahânandanamhi tatth' eva pakâsesi punappunam. |
 iminâ ca suttantena sattâhâni pakâsayi
 aṭṭha ca samghasahassâni pañca jaṅghasatâni ca |
 mocesi bandhanâ thero Mahindo dîpajotako.
 ûnamâsam vasitvâna Tissârâme sahaggaṇo |
 âsâlhiyâ puṇṇamâse upakaṭṭhe ca vassake
 âmantayi nâgare sabbe: vassakâlo bhavissati. |
 Mahâvihârapaṭiggahanam niṭṭhitam.

Senâsanam saṃsâmetvâ Mahindo dîpajotako
 50 pattacîvaram âdâya Tissârânamhâ nikkhami. |
 nivâsanam nivâsetvâ pârupitvâna cîvaram

36. sîmapariccâgo G1N. — 37. sîmassa G1N, sîmâya Y. — 41. vâsi-
 tvâ N, vâsetvâ G1, vâsayitvâ ABG2Z. vasitvâna? — 44. anumodetvâ
 BG. — 47. imâni ca suttantâni? — aṭṭha jaṅghas° N. — pañca sam-
 ghasatâni ca A.

tato pattam̐ gahetvâna pâvisi nagaram̐ puram̐. |
 piṇḍacâram̐ caramâno râjadvâram̐ upâgami,
 pâvisi nivesanam̐ rañño, nisîdim̐su yathâsane. |
 bhojanam̐ tattha bhuñjitvâ pattam̐ dhovitvâna pâṇinâ
 mahâsamayasuttantam̐ ovâdatthâya desayi. |
 ovaditvâna râjânam̐ Mahindo dîpajotako
 âsanâ vutṭhahitvâna anâpucchâ apakkami. |
 nagaramhâ pâcînadvârâ nikkhamitvâ mahâgaṇî
 nivattetvâ jane sabbe agamâ yena pabbatam̐. | 55
 râjânam̐ paṭivedesum̐ amaccâ ubbiggamânasâ:
 sabbe deva mahâtherâ gatâ Missakapabbatam̐. |
 sutvâna râjâ ubbiggo sîgham̐ yojetvâna sandanam̐
 abhiruhitvâ ratham̐ khippam̐ saha devîhi khattiyo. |
 gantvâna pabbatapâdam̐ Mahindathero sahaggaṇo,
 Nagaracatukkam̐ nâma rahadam̐ selanimmitam̐,
 tattha nahâtvâ pivitvâna ṭhito pâsânamuddhani. |
 sîgham̐ vegena sedâni nippâhetvâna khattiyo
 dûrato addasa theram̐ pabbatamuddhani ṭhitam̐. |
 deviyo ca rathe ṭhatvâ rathâ oruyha khattiyo
 upasam̐kamitvâ therânam̐ vanditvâ idam̐ abravî: | 60
 rammam̐ ratṭham̐ jahetvâna mamañ c' ohâya pâṇino
 kimatthâya mahâvira imam̐ âgami pabbatam̐? |
 idha vassam̐ vasissâma tîṇi mâsam̐ anûnakam̐
 purimam̐ pacchimakam̐ nâma anuññâtam̐ tathâgate. |
 karomi sabbakiccâni bhikkhusam̐ghassa phâsukam̐,
 anukampam̐ upâdâya mam' attham̐ anusâsatu. |
 gâmantam̐ vâ araññam̐ vâ bhikkhuvassûpanâyiko
 senâsane sam̐vutadvâre vâsam̐ buddhena anûmatam̐. |
 anuññâtam̐ etam̐ vacanam̐ attham̐ sabbam̐ sahetukam̐,

54. anâpucchâ 'va pakkami A. — 57. yojetvâ Y. — abhiruhi? —
 58^b is wanting in BG2. — Nâṅgacatakam̐ A, Nagaram̐ catukkam̐ C1R1,
 Nagaram̐ catukkam̐ G1MN. Nâṅgacatakam̐? comp. Mahâv., p. 103, l. 2.
 — selanippitam̐ AG1. selanissitam̐? — 59. pantitvâna A, nanîpatitvâna
 BG2, nippahitvâna Z, nibbâhetvâna N, nippham̐bitvâna G1. nibbatte-
 tvânâ? — 60. The words „deviyo ca rathe ṭhatvâ“ are wanting in ABG2.
 — kovediye G1Z, deviyo N. — rathe ṭhapetvâ? — 61. jahitvâna? —
 agami? — 62. tathâgatâ A, °to BG2, °te G1Zn. See 12, 64. — 64. °nâ-
 yiko GZn. °ka B, °kâ A. bhikkhuvassûpanâyikam̐ (adj. construed
 with vâsam̐)? — anumatam̐ CRG1. anûmatam̐ Mu, anuññâtam̐ ABG2. —
 65. anuññâtam̐ Zn, aññâtam̐ ABG. Comp. 15. 5.

- 65 ajj' evâham karissâmi âvâsam vasaphâsukam. |
 gabatthasiddhim sodhetvâ oloketvâ mahâyaso
 therânam patipâdesi: vasantu anukampakâ
 sâdhu bhante imam lenam ârâmam patipajjatu,
 vihâram thâvaratthâya sîmam bandha mahamuni. |
 rañño bhaginiyâ putto Mahârittho 'ti vissuto
 pañcapaññâsa khatteca kulejâtâ mahâyasâ |
 upasamkamitvâ râjânam abhivâdetvâ idam abravum:
 sabbeva pabbajissâma varapaññassa santike, |
 brahmacariyañ carissâma, tam devo anumaññatu.
- 70 sabbesam vacanam sutvâ râjâpi tutthamânaso |
 therânam upasamkamma ârocesi mahîpati:
 Mahâaritthapamukhâ pañcapaññâsa nâyakâ,
 pabbâjehi anuññâtam mahâvîra tav' antike. |
 sutvâna rañño vacanam Mahindo dîpajotako
 âmantayi bhikkhusamgham: sîmam bandhâma bhikkhavo. |
 samânasamvâsakâ c' eva avippavâsa ticivaram
 vihâram thâvaratthâya sîmam bandhâsimâpana. |
 sîmam ca sîmantarikam ca thapetvâ Tumbamâlake
 mahâsîmâni kittesi Mahindo dîpajotako. |
 bandhitvâ mâlakam sabbam sîmam bandhitvâna cakkhumâ
- 75 vihâram thâvaram katvâ dutiyam Tissapabbate |
 punnâya punnamâsiyâ âsâlhamâse uposathe
 nakkhatte uttarâsâlhe sîmam bandhitvâna pabbate |
 pabbâjesi Mahârittham pañhamam dutiyamâlake,
 upasampâdesi tatth' eva Tambapannikulissaro, |
 pañcapaññâsa tatth' eva pabbajjâ upasampadâ.
 battimsa mâlakâ honti pañhamârâme patitthitâ, |

65. vassaphâsukam? — v. 66 is wanting in BG2Z. — °siddhi AG1, °saddhim N. — sâdhetvâ? — 68. khattiyâ ca A, khatiyâ ca B, khatte ca ZGn. tatth' eva? comp. v. 78. — 71. pabbâjehi N, °jeti AG1, °jetu BG2Z. — 73. samânasamvâsakam BG2, °kâ AG1Z, samânavâsakâ N. — avippavâsa ABG2Z, °sâ G1N. samânasamvâsakam c' eva avippavâsam ticivaram? Comp. v. 23. — bandhâsimâpana G, bandhasîmam pana N, bandhâsiyâpana A, bandhâyimâpana B, bandhâma CR, bandhâma bhikkhave M. sîmam bandhimsu mâlakam? — v. 74 and the first hem. of v. 75 are wanting in Z. — 74. Tumbamâlake BG2, Pattasamâlake G1, Tumbamâlake A, bättimsa mâlake N. Comp. Mahâv., p. 103, l. 12. — mahâsîmâ ca kittesi ABG2. — Cetiypabbate BG2. Cetiypabbate? Missakapabbate? (see Mahâv., p. 106, l. 4.) — 77. °kulissaram B, °râ AG2, °ro G1Zn.

dutiyârâme battiṃsa vihâre Tissapabbate,
 avasesakhuddakârâme paccek' ekekamâlake. |
 patitṭhapetvâ ârâmaṃ vihâraṃ pabbatuttame
 dvâsatṭhi arahantâ sabbe paṭhamam vass' upâgatâ. | 80

Cetiyapabbatapaṭiggahaṇaṃ nitṭhitaṃ.
 bhânavâraṃ cuddasamaṃ.

XV.

Gimhâne paṭhame mâse puṇṇamâse uposathe
 âgatâ Jambudîpamhâ vasimhâ pabbatuttame. |
 pañcamâse na vuṭṭhamhâ Tissârâme ca pabbate,
 gacchâma Jambudîpânaṃ, anujâna rathesabha. |
 tappema annapânena vatthasenâsanena ca,
 saraṇaṃ gato jano sabbo, kuto vo anabhîrati? |
 abhivâdanapaccupaṭṭhânaṃ añjaligarudassanaṃ
 ciraṃ ditṭho mahârâja sambuddhaṃ dipaduttamaṃ. |
 aññâtaṃ vat' ahaṃ bhante, karomi thûpaṃ uttamaṃ,
 vijânâtha bhûmikammaṃ, thûpaṃ kâhâmi satthuno. |
 ehi tvam Sumana nâga Pâṭaliputtapuraṃ gantvâ
 Asokaṃ dhammarâjânaṃ evaṃ ca ârocayâhi tvam: |
 sahâyo te mahârâja pasanno buddhasâsane,
 dehi dhâtuvaraṃ tassa, thûpaṃ kâhasi satthuno. |
 bahussuto sutaharo subbaco vacanakkhamo
 iddhiyâ pâramippatto acalo suppatiṭṭhito |
 pattacîvaraṃ âdâya khaṇe pakkami pabbatâ.
 Asokaṃ dhammarâjânaṃ ârocesi yathâtathaṃ: |
 upajjhâyassa mahârâja suṇohi vacanaṃ tuvaṃ,
 sahâyo te mahârâja pasanno buddhasâsane,
 dehi dhâtuvaraṃ tassa, thûpaṃ kâhati satthuno. | 10

79. Tissap° G1 Zn, Missakap° AB2 G2, Missap° B1. See v. 75. — avasese kh° BG1. °ârâmâ °mâlakâ?

XV, 2. vuṭṭhimha BG2. — Jambudîpânaṃ ABGMnR, °pantaṃ C, °pânaṃ d'Alwis (Attanag., p. 134). Jambudîpavhaṃ? — 4. °pāccuṭṭhânaṃ A. — ciraditṭho A. — sambuddho °uttamo? — Comp. Mahāv., p. 104, and Sam. Pâs.: „ciraditṭho no mahârâja sammâsambuddho, abhivâdanapaccuṭṭhânañjalikâmmasâmîcikammakaraṇaṭṭhânaṃ n'atthi.“ — 5. bhûmikampaṃ Y, bhûmikammaṃ N. bhûmibhâgaṃ? Sam. Pâs.: „karomi bhante thûpaṃ, bhûmibhâgaṃ dâni vicinatha.“ — karomi Y. — 7. kâhati BG2. — 8. acale Z, d'Alwis.

sutvâna vacanam râjâ tuṭṭho samviggamânaso
 dhātu pattam apûresi: khippam gacchâhi subbata. |
 tato dhâtum gahetvâna subbaco vacanakkhamo
 vehâsam abhuggantvâna agamâ Kosiyasantike. |
 upasamkamitvâ subbaco Kosiyam etad abravî:
 upajjhâyassa mahârâja sunohi vacanam tuvam, |
 Devânampiyô râjâ so pasanno buddhasâsane,
 dehi dhâtuvaram tassa, karissati thûpam uttamam. |
 sutvâna vacanam tassa Kosiyô tuṭṭhamânaso
 15 dakkhiṇakkhakaṃ pādâsi: khippam gacchâhi subbata. |
 sâmaṇero ca Sumano gantvâ Kosiyasantike
 dakkhiṇakkhakaṃ gahetvâna patitṭhito pabbatuttame. |
 sampannahirottappako garubhâvo ca paṇḍito
 pesito therarâjena patitṭhito pabbatuttame. |
 sabhâtuko mahâseno bhikkhusamghe varuttame
 paccuggami tadâ râjâ buddhassetṭhassa dhâtuyo. |
 cātumâsam komudiyam divasam punnarattiyâ
 âgato ca mahâvîro ... |
 20 gajakumbhe patitṭhito. |
 akâsi so kuñcanâdam kamsathâlaggiyâhatam,
 akampi tattha paṭhavî paccante âgate muni. |
 saṅkhapaṇavaninnâdo bherisaddo samâhato,
 khattiyo parivâretvâ pûjesi purisuttamam. |
 pacchâ mukho hatthinâgo pakkâmi pattisammukhâ,
 puratthimena dvârena nagaram pâvisi tadâ. |
 sabbagandham ca mâlam ca pûjenti naranâriyo.
 dakkhiṇena ca dvârena nikkhamitvâ gajuttamo, |
 Kakusandhe ca satthari Konâgamane ca Kassape
 25 patitṭhite bhûmibhâge porâṇâ isayo pure |

11. dhâtum Z, d'Alwis. This may be correct. — 13. subbato ABG2. °te G1Z, °co N. — 16. Kosiyasantikam AN, °santike BGZ, d'Alwis. °santikâ? — 18. bhikkhusamghapurakkhato, d'Alwis. — 19. cātumâsam ABG, cāt° Zn. — komudiyam A2. D'Alwis: cātumâse komudiyâ divase punnarattiya. cātumâsikomudiyâ divasam? — 19^b. 20. These fragments do not form one hemistich, for „patitṭhita“ does not refer to Sumana, but to the relic dish, see Mahāv., p. 106, l. 8. — 21. kamsapâtīm (°ti A) va âhatam ABG2, kamsithâlaggiyâhatam G1Z, kamsamâlaggiyâhatam N. D'Alwis: kamsatâlam viyâhatam. — 22. purisuttame G1N. — 25. porâṇa ABG2Z, d'Alwis, porâṇâ G1M2n. — °issaro ABG2Z; issare G1, d'Alwis; isayo N. Comp. the Jâtaka quoted by Minayeff, Grammaire P., p. IX.

upagantvâ hatthinâgo bhûmisîsam gajuttamo
 dhâtuyo Sakyaputtassa patitthapesi narâsabho. |
 saha patitthite dhâtu devâ tattha pamoditâ,
 akampi tattha paṭhavî abbhutaṃ lomahaṃsanam. |
 sabhâtukô pasâdetvâ mahâmacce saratthake
 thûpitthakam ca kâresi sâmaṇero Sumanavhayo. |
 paccapakûjam akamsu khattiyâ thûpam uttamam
 vararatanehi samchannam dhâtudîpam varuttamam. |
 sachattam paccachattam dvethanavekachattam
 tathârûpam alaṃkâram vâlavîjani dassaniyam | 30
 thûpatthâne catuddisâ padîpehi vibhâtakâ
 sataramsi udente va upasobhanti samantato. |
 pattharilâni dussâni nânâraṅgehi cittiyo
 âkâso vigatabbho hi upari ca parisobhati, |
 ratanamayaparikkhittam aggiyaphalikâni ca
 kañcanavitânam chattam sovaṇṇavâlikavicittam. |
 ayam passati sambuddho Kakusandho vinâyako
 cattâlîsasahashehi tâdîhi parivârîto. |
 karuṇâcodito buddho satte passati cakkhumâ
 Ojadîpe 'bhayapure dukkhappatte ca mânuse | 35
 Ojadîpe bahû satte bodhaneyye mahâjane
 buddharamsânubhâvena âdicco padumam yathâ. |
 cattâlîsasahashehi bhikkhûhi parivârîto
 abbhutthito suriyo va Ojadîpe patitthito. |

26. hatthinâgo N, °nâṃgo A, °nâge BGZ. — gajuttame G1Z. —
 28. dasa bhâtuke N. — saratthake N, karaṇḍake A, karatthake BG, va-
 ratthake Z, ca ratthake d'Alwis. — The words „sâmaṇero Sumanavhayo“
 seem to belong to another passage, perhaps to v. 19. — v. 30 is wanting
 in BG2. — sachattam AGN; setacchattam Z, comp. Mahâv., p. 104,
 l. 11. — dvethanaveka- (°mekā- A) chattam (°jattam A) AGZ, dvemanussa-
 devachattam N. veṭhanam anekachattakam? — vâlavîjanim? —
 dassaneyyam AGZ, dassaniyam N. — 31. „padîpehi vibhâtakâ“ is wanting
 in Y. — udantave A, udanteva BGZ. — 32. pattharilâni N, pakatikâni Y.
 — vigatabbho hi N, viya ahosi A, viya ahâsi G, viya abhâyi B, viya
 abbhâsi Z. — uparûpari sobhati AZ, upari ca paris° BG; upari ca pas-
 obhati N. — I do not pretend fully to restore this stanza, but I will try
 at least to correct some of the blunders:

pattharitâni dussâni nânâraṅgehi cittiya (cetiye? see
 Mah., p. 108, l. 10 et seq.),

âkâso vigatabbho va uparûpari sobhati, |

33. aggiyaphalikâni ca A, aggiyathalikâni ca (°phalikâni ca M2) BGZ, [a]gghi-
 [yaphalikâni ca] N.

Kakusandho Mahâdevo Devakûto ca pabbato
 Ojadîpe 'bhayapure Abhayo nâma khattiyo. |
 nagaram Kadambakokâse nadîto âsi mâpitam
 suvibhattam dassaneyyam ramañiyam manoramam. |
 puññakanarako nâma pajjaro âsi kakkhalo,
 40 jano saṃsayam âpanno maccho va kuminâmukhe. |
 buddhassa ânubhâvena pakkanto pajjaro tadâ.
 desite amate dhamme. patitthite jinasâsane |
 caturâsîtisahassânam dhammâbhisamayo ahû.
 Patiyârâmo tadâ âsi dhammakarakacetiyaṃ. |
 bhikkhusahassaparivuto Mahâdevo mahiddhiko,
 pakkanto, 'va jino tamhâ sayam ev' aggapuggalo 'ti. |
 ayam passati sambuddho Konâgamano mahâmuni
 tiṃsabbikkhusahassehi sambuddho parivârîto. |
 dasasahassehi sambuddho karuṇâ pharati cakkhumâ,
 45 Varadîpe mahâvîro dukkhite passati mânuse. |
 Varadîpe bahû satte bodhaneyye mahâjane
 buddharamsânubhâvena âdicco padumaṃ yathâ. |
 tiṃsabbikkhusahassehi sambuddho parivârîto
 abbuṭṭhito suriyo va Varadîpe patitthito. |
 Konâgamano Mahâsumano Sumanakûto ca pabbato,
 Varadîpe Vaḍḍhamâne Samiddho nâma khattiyo. |
 dubbuṭṭhiyo tadâ âsi dubbhikkhi âsi yonakâ,
 dubbhikkhadukkhite satte macche vappodake yathâ |
 âgate lokavidumhi devo sammâbhivassati,
 50 khemo âsi janapado, assâsesi bahû jane. |
 Tissatalâkasâmante nagare dakkhiṇâmukhe
 vihâro Uttarârâmo kâyabandhanacetiyaṃ. |
 caturâsîtisahassânam dhammâbhisamayo ahû.

43. Mahâdevo patitthito pakkanto ca jino? comp. vv. 53. 64. —
 44^b. sambuddho AG1nZ, tâdîhi BG2. — 45. dasasahassehi AG1N, dasa-
 sahasassî ca BG2Z. — karuṇâ passati Y. karuṇâya pharati? comp.
 v. 56. — 49. dubbhikkham (°kkha A) setatthikam ABG2, dubbhikkhi âsi
 yonakâ G1N, dubbhikkhe bhayapilite Z. dubbuṭṭhikâ tadâ âsi dubbhi-
 kkhamañsi châtakam? comp. Cariyâ Piṭaka: „avuṭṭhiko janapado dub-
 bhikkho châtako mahâ“; Sam. Pâs.+ „Varadîpe dubbuṭṭhikâ abosi
 dubbhikkham dussassaṃ, sattâ châtakarogena anayavyasanaṃ âpajjanti.“
 — maccho N. — appodake? comp. Suttanipâta: „phandamânaṃ pajam
 diavâ macche appodake yathâ.“ — 50. janussavo ABG2, °ve Z, °do G1.
 — 51. nagaradakkh° G1N.

desite amate dhamme suriyo uditto yathâ |
 bhikkhusahassaparivuto Mahâsumano patitthito
 pakkanto ca mahâvîro sayam ev' aggapuggalo 'ti. |

ayam passati sambuddho Kassapo lokanâyako
 vîsatibhikkhusahasseehi sambuddho parivârîto. |

Kassapo ca lokavidû voloketi sadevakam

visuddhabuddhacakkhunâ bodhaneyye ca passati. |

55

Kassapo ca lokavidû âhutînam patiggaho

pharanto mahâkaruṇāya vivâdam passati kuppitam |

Maṇḍadîpe bahû sante bodhaneyye ca passati

buddharamsânubhâvena âdicco padumam yathâ. |

gacchissâmi Maṇḍadîpam jotayissâmi sâsanam

patitthapemi sammâbham andhakâre va candimâ. |

bhikkhuganehi parivuto âkâse pakkamî jino,

patitthito Maṇḍadîpe suriyo abbhutthito yathâ. |

Kassapo Sabbanando ca Subhakûto ca pabbato,

Visâlam nâma nagaram, Jayanto nâma khattiyo, |

60

Khematalâkasâmanante nagare pacchîme mukhe

vihâro Pâcînârâmo, cetiyam dakasâtikam. |

assâsetvâna sambuddho samagge katvâna bhâtuke

desesi amataṃ dhammam patitthapesi sâsanam. |

desite amate dhamme patitthite jinasâsane

caturâsîtisahassânam dhammâbhisamayo ahû. |

bhikkhusahassaparivuto Sabbanando mahâyaso

patitthito Maṇḍadîpe, pakkanto lokanâyako 'ti. |

ayam hi loke sambuddho uppanno lokanâyako:

sattânam anukampâya târayissâmi pâṇinam. |

65

so 'vapassati sambuddho lokajettho narâsabho

nâgânam saṃgâmatthâya mahâsênâ samâgatâ. |

dhûmâyanti pajjalanti verâyanti caranti te

52. suriye Y. — uditte Y (except G1). — 53. ca Y, va N. — 54. sam-
 buddho G1nZ, tâdîhi ABG2. — 58. patitthissâmi ABG2, patitthapemi GZ,
 [patitthape]si N. — sammâ A, sammâbhâ B, sammâbham G2, sattânam
 ("nam G1) G1N, nam dhâtum Z. — 59. suriye (°yo R) abbhutthite yathâ
 Y (except G1). — 61. pacchîmâ mukhe? comp. v. 83: uttarâ mukho. —
 °sâṭakam? Comp. 17, 10. — 62. bhâtuke ABG2Z, bhâsite G1, tâsike N.
 Comp. Mahâv., p. 93, l. 13. — 65. târayanto (°nto ca BG2) pâṇino ABG2,
 târayissâmi pâṇinam G1N, desesi dhammam uttamam Z. — 66. so va°
 ABG, so ca Z, te so N. — 67. dhûpâyanti? see Mahâvagga, I, 15. —
 verâyanti Z, verayanti ABG2, verânañ ca G1N.

mahâbhayan ti vipulam dîpam nâsenti pannagâ. |
 agamâ ekîbhûto 'va: gacchâmi dîpam uttamaṃ
 mâtulam bhâgineyyam ca nibbâpessâmi pannage. |
 aham Gotamasambuddho, pabbate Cetiyanâmake,
 Anurâdhapure ramme Tisso nâmasi khattiyo. |
 Kusinârâyam bhagavâ Mallânam Upavattane
 70 anupâdisesâya sambuddho nibbuto upadhikkhaye. |
 dve vassasatâ honti chattimsa ca vassâ tathâ,
 Mahindo nâma nâmena jotayissati sâsanam. |
 nagarassa dakkhinato bhûmibhâge manorame
 ârâmo ca ramaṇiyo Thûpârâmo 'ti suyare. |
 Tambapaṇṇîti sutvâna dîpo abbhuggato tadâ.
 sârîrikam mama dhâtum patitthissam diputtame. |

buddhe pasannâ dhamme ca saṃghe ca ujuditthikâ
 bhava cittaṃ virâjeti Anulâ nâma khattiyâ. |
 deviyâ vacanam sutvâ râjâ theram id' abravî:
 75 buddhe pasannâ dhamme ca saṃghe ca ujuditthikâ |
 bhava cittaṃ virâjeti, pabbâjchi Anûlakaṇi.
 akappiyâ mahârâja itthipabbajjâ bhikkhuno, |
 âgamissati me râjâ Saṃghamittâ bhaginiyâ,
 Anulam pabbâjetvâna mocesi sabbabandhanâ. |
 Saṃghamittâ mahâpaṇṇâ Uttarâ ca vicakkhaṇâ
 Hemâ ca Mâsagallâ ca Aggimittâ mitâvadâ
 Tappâ Pabbatachinnâ ca Mallâ ca Dhammadâsiyâ, |
 ettakâ tâ bhikkhuniyo dhutarâgâ samâhitâ
 odâtamanasamkappâ saddhammavinaye ratâ |
 khîṇâsavâ vasî pattâ tevijjâ iddhikovidâ
 80 uttamante thitâ tattha âgamissanti tâ idha. |
 mahâmattaparivuto nisinno cintiye tadâ

67. muhṃ bhayanti (bhây° A) ABG2. — vepullam Zn. pharanti
 te mahâbhayan ativipulam? — vv. 69—76 are wanting in BG2. —
 69. ayam? — pabbato °nâmake? — 72. suyate? — 73. patitthissa
 N, patitthassam CG, patitthissam AMR. sârîrikâ m° dhâtû patitthi-
 ssanti? — vv. 74—77 are given in the MSS. with a number of omissions
 and transpositions which it is superfluous here to indicate. — 77. mocesi
 AG1Zn, moceti BG2. — 78. Comp. 18, 11. 12. — Mâsâ BGZ, Mâyâ A,
 Hemâ N. — Mâragallâ N. — Tappâ Pabbatachinnâ ca N, Sabbatâ (subb°
 ABG2) Sinnâ va (ca M) Y. — Mâlâ Y. — Dhammatasiyâ Y, Dhammadâ-
 piyâ N. — 80. uttamathe AZ. This may be the correct reading. — 81. ni-
 sinne BG2Z. — cintiye G1Z, cintaye N, khattiye AB, khantiye G2.

mantitukâmo nisîditvâ mattânaṃ etad abravî. |
 Ariṭṭho nâma khattiyo sutvâ devassa bhâsitaṃ |
 therassa vacanaṃ sutvâ uggahetvâna sâsanam
 dâyakam anusâsetvâ pakkâmi uttarânumkho. |
 nagarassa ekadesamhi gharam katvâna khattiyâ
 dasa sîle samâdinnâ Anulâdevîpamukhâ |
 sabbâ pañcasatâ kaññâ abhijâtâ jutindharâ
 Anulaṃ parikkarontâ sâyampâto bahû janâ. | 85
 nâvâtittṭhaṃ upagantvâ âropetvâ mahânâvaṃ
 sâgaram samatikkanto thale patvâ patitṭhito. |
 Viñjhâṭaviṃ atikkanto mahâmatto mahabbalo
 Pâṭaliputtaṃ anuppatto gato devassa santike. |
 putto deva mahârâja atrajo Piyadassano
 Mahindo nâma so thero pesito tava santikaṃ. |
 Devânampiyo so râjâ sahâyo Piyadassano
 buddhe abhîppasanno so pesito tava santike. |
 bhâtuno vacanaṃ tuyhaṃ âmanesi mahâ isi.
 râjakaññe Saṃghamitte Anulâ nâma khattiyâ | 90
 sabbâ taṃ apalokenti pabbajjâya purakkhakâ.
 bhâtuno sâsanaṃ sutvâ Saṃghamittâ vicakkhaṇâ |
 turitâ upasaṃkaṃma râjanaṃ idam abravî:
 anujâna mahârâja, gacchâmi dîpalañjakam. |
 bhâtuno vacanaṃ mayhaṃ âmanesi mahâ isi.
 bhâgineyyo ca Sumano putto ca jetṭhabhâtu te |
 gatâ tava piyo mayhaṃ gamanaṃ vârenti dhîtuyâ.
 bhârikaṃ me mahârâja bhâtuno vacanaṃ mama, |
 râjakaññâ mahârâja Anulâ nâma khattiyâ
 sabbâ maṃ apalokenti pabbajjâya purakkhakâ. | 95
 bhâṇavâraṃ pannaṃ samanaṃ.

81. mantitukâmo? — khattiyam Z, khattam ABG, mattânam N.
 (a)maccânam? mantînam? — 83. dâsakam Z, dâyo° ABG, dâr° N.
 ayyakam abhivâdetvâ? Comp. Mahâv., p. 110, l. 6. — 85. parikkharontâ?
 — 86. âruhityâ? — thale patvâ N, thapetvâna N. — 88. putto
 deva N, putto ("te A) te ABG, putto te deva Z. — Piyadassana BG2. —
 89. Piyadassana B. — vv. 90 and 91^a are wanting in BG2Z, 90^b also
 in AG1. — 90. bh° vacanaṃ tassâ âmanesi mahâ isi? — râjakaññâ?
 comp. v. 95. — 91. purakkhakâ Y, purakkhikâ N (the same at v. 95). pu-
 rekkharâ? Comp. Sam. Pâs.: „Anulâpi khattiyâ itthîsahassapariyutâ pa-
 bbujjâpurekkhârâ mam paṭimâneti.“ — vv. 93^b and 94^a are wanting in B
 G2Z. — 93. jetṭhabhâtâ te (i. e. Mahinda)? — gatâ tava piyo N, laddhâ
 ca pitaro (pitayo F) AFG. gatâ tava piyo? — vâresi AFG. — 95. pu-
 rekkharâ? see v. 91.

XVI.

Caturaṅginīṃ mahāsenāṃ sammayhitvāna khattiyo
 tathāgatassa sambodhiṃ ādāya pakkamī taḍā. |
 tīsu rajjesu atikkanto Viñjhāṭavīsu khattiyo
 atikkanto brahāraṇṇiṃ anuppatto jalasāgaraṃ.
 catūraṅginī mahāsenā bhikkhuniṃsaṃghasāvika
 mahāsamuddaṃ pakkantā ādāya bodhiṃ uttamaṃ. |
 uparī devānaṃ tūriyaṃ heṭṭhato ca manussakaṃ
 cātudisāmanusaturiyaṃ, pakkanto jalasāgare. |
 muddhani avaloketvā khattiyo Piyadassano
 5 abhivādayitvā taṃ bodhiṃ imaṃ atthaṃ abhāsatha: |
 bahussuto iddhiṃanto silavā susanāhito
 dassane akappiyaṃ mayhaṃ atappaneyyaṃ mahājanaṃ. |
 tattha kanditvā roditvā oloketvāna dassanaṃ
 khattiyo paṭinivattetvā agamaṃ sakanīvesanaṃ. |
 uḍake ca nimmitā nāgā devatākāse ca nimmitā
 rukke ca nimmitā devā nāganīvāsanaṃ pi ca |
 parivārayiṃsu te sabbe gacchantāṃ bodhiṃ uttamaṃ.
 amanāpā ca pisācā bhūtakumbhaṇḍarakkhasā
 bodhiṃ paccantaṃ āyantaṃ parivāriṃsu amānūsā. |
 tāvatiṃsā ca yānā ca tusitāpi ca devatā
 10 nimmānaratino devā ye devā vasavattino |
 bodhiṃ paccantaṃ āyantaṃ tuṭṭhahaṭṭhā pamoditā,
 tettiṃsā ca devaputtā sabbe Indapurohitā |
 bodhiṃ paccantaṃ āyantaṃ appoṭṭenti hasanti ca.
 Kuvero Dhataratṭho ca Virūpakkho Virūlhako |
 cattāro te mahārājā samantā caturōdisā
 parivārayiṃsu sambodhiṃ gacchantāṃ dīpalaṅjakaṃ. |
 mahāmukhapatahāro divillātataḍāḍimā
 bodhiṃ paccantaṃ āyantaṃ sādhu kilanti devatā. |
 pāricchattakapupphaṃ ca dibbanandāravāni ca

XVI, 3. bhikkhuniṃsaṃghapānukhā? — 4. cātudisāmān° ABG.
 cātudisāmānusaturiyaṃ? — 5. apaloketvā N, aaloketvā F, avalo-
 ketvā Y. — 6. I do not try to correct the second hemistich. — 7. paṭi-
 nivattitvā A. — v. 8 is wanting in BG2. — nāgā (nāṃgā A) nivesanaṃ
 pi ca AGZ, nāgā-nivāsanaṃ pi ca F, nāgādhivāsanaṃ pi ca N. nāganivā-
 sane pi ca? — 9c. parivārayiṃsu A. — v. 14 is wanting in BG2Z. —
 °patahā ca?

dibbacandanacuṇṇaṃ ca antalikkhe pavassati,
 bodhiṃ paccantaṃ āyantaṃ pūjayanti ca devatā. | 15
 campakā sallā nimbā nāgapunnāgaketakā
 jalasāgare mahābodhiṃ devā pūjenti satthuno. |
 nāgarājā nāgakaññā nāgapotā bahū janā
 bhavanato nikkhamitvā pūjenti bodhiṃ uttamaṃ. |
 nānāviraḡavasanā nānāraḡavibhūsitā
 jalasāgare mahābodhiṃ nāḡā kīlanti sādhu no. |
 uppalapadumakumudañilāni satapattakaṃ
 kallahāraṃ kuvalayaṃ adhiṃuttamaadhugandhikaṃ |
 takkārikaṃ kovilāraṃ pāṭaliṃ bimbajālakaṃ
 asokaṃ sālappupphaṃ ca missakaṃ ca piyaṅgukaṃ
 nāḡā pūjenti te bodhiṃ sobhati jalasāgare. | 20
 ānuditā nāgakaññā nāgarājā pamoditā
 bodhiṃ paccantaṃ āyantaṃ nāḡā kīlanti sādhu no. |
 tattha mañimayā bhūmi muttāphalिकासन्तथा,
 āraṃapokkharāṇiyo nānāpupphēhi vicittā. |
 sattāhakaṃ vasitvāna sadevā sahaṃānusā
 bhavanato nikkhamantaṃ pūjenti bodhiṃ uttamaṃ. |
 mālādāmakalāpā ca nāgakaññā ca devatā
 āvijjhanti ca celāni sambodhiparivāritā. |
 bodhiṃ paccantaṃ āyantaṃ sādhu kīlanti devatā.
 paṛicchattakapupphaṃ ca dibbamandāravāni ca
 dibbacandanacuṇṇaṃ ca antalikkhe pavassati. | 25
 nāḡā yakkhā ca bhūtā ca sadevā sahaṃānusā
 jalasāgaram āyantaṃ sambodhiparivāritā |
 tattha naecanti gāyanti vādayanti hasanti ca
 poṭhenti diguṇaṃ bhūjaṃ te bodhiparivāritā. |
 nāḡā yakkhā ca bhūtā ca sadevā sahaṃānusā
 kittenti maṅgalaṃ śoṭthiṃ nīyate bodhiṃ uttamaṃ. |
 nāḡā dhajapaggahitā nīlobhāsā manoraṃā
 kittenti bodhiṃ uttamaṃ patitṭhitaṃ dīpalañjake. |
 Anurādhapurā rammā nikkhamitvā bahū janā

16^a. One syllable is wanting. We should probably for „sallā“ read „salalā“ or „sallakā“; comp. Apadāna (Phayre MS., fol. kú'): „campakā salalā nimbā nāma- (sic) pumāgaketakā.“ — 18. sādhu no Zn, sādhuyo AFG, sādhuso B. — 19. atimuttaṃ m°? — 21. sādhu no N, sādhuso BG2, sādhuyo AFG1Z. — 22. tattha ABG2Z, tassa G1X. — 28. nīyate AZ, niyataṃ B, niyate F2G, niyato F1, nīyāte N. nīyantaṃ? — °uttame F, °uttamaṃ Yn.

30 sambodhiṃ upasaṅkantâ saha devehi khattiyo |
 parivârayiṃsu sambodhiṃ saha putteli khattiyo
 gandhamâlam ca pûjesuṃ gandhagandhânam uttamaṃ. |
 vîthiyo ca susammaṭṭhâ agghiyâ ca alaṃkatâ.
 saha patitṭhite bodhi kampittha paṭhavî tadâ ti. |
 dâpesi rājâ aṭṭhaṭṭha khattiyesu paṇ' aṭṭhasu
 sabbajetṭhaṃ bodhiguttaṃ rakkhituṃ bodhiṃ uttamaṃ. |
 adâsi sabbaparihâraṃ sabbâlaṃkârapâsukaṃ,
 soḷasa laṃkâ mahâlekhâ dharaṇî bodhigâravâ. |
 tathâ susiṅcattharaṃ eāpi mahâlekhaṭṭhâne tṭape.
 35 so kulasahassakaṃ katvâ ketuchāditta pālanam, |
 suvaṃbheriyâ raṭṭhaabhisekādimaṅgale.
 ekaṃ janapadaṃ datvâ Candaguttaṃ tṭapesi ca |
 Devaguttapāsādaṃ bhūmi ekaṃ yathārahaṃ,
 kulānaṃ tādāññesaṃ vā gāmaabhoge pariccaji. |
 Raṃño pañcasatâ kaṃṇâ aggajātâ yasassinī
 pabbajiṃsu ca tā sabbā vitarāgā samāhitā. |
 kumārīkā pañcasatâ Anulāparivāritā
 pabbajiṃsu ca tā sabbā vitarāgā samāhitā. |
 Ariṭṭho nāma khattiyo nikkhanto bhayaanduto
 pañcasataparivāro pabbaji jinasāsane.
 40 sabbeva arahattappattā sampuṇṇā jinasāsane. |
 hemante paṭhame māse supupphite dharaṇīruhe
 āgato so mahābodhi patitṭhito Tambapaṇṇike 'ti. |
 bhānavāraṃ soḷasamaṃ.

XVII.

Battinisa yojanaṃ dīghaṃ aṭṭhārasahi vitthataṃ
 yojanasataāvattaṃ sāgarena paikkhitaṃ |

30. saha devīhi? — 31. gandhagandhānam N, gaudho gaudhānam
 (°ram F) AF, gandho gandhādīm (°dam G1) BG, gaudhodakam Z. gan-
 dhāgandhānam? — 33. bodhiguttaṃ? — vv. 34—37 are wanting in
 BG2Z. — 34. sabbālaṃkārūpāgatā N, sabbālaṃkārānam āgataṃ F. sabbālaṃ-
 kārāpāsukaṃ AG1. — laṃkā AG1N, saṅghā F. — mahālekhaṃ AFG. —
 dharaṇī AF. soḷas' akā mahālekhā dharaṇī (locative) bodhigâravâ?
 — 35. tathāpi susiṅcattharāpiṅcāpi AG, tathā susiṅcatthān eāpi N, tathā
 susāñcittharān eāpi F. tathā sucisāntharān eāpi (comp. Mahāv., p. 118.
 l. 4)? — kulayakaṃ AG, kulasahassakaṃ N, kusalassakaṃ F. — ketu-
 chādīttha (°tta G) AFG. I do not try any conjecture. — 36. °bheriyo?
 — raṭṭhu AG. — datvā datvā Cand° AG. — 37. Dev° ca bhūmiccā-
 gaṃ? — dādāññesaṃ vā F, tarasaṃvāsā AG. tādāññesaṃ ca? — 40. bha-
 yañcutto Y, bhayaanduto N, bhayañcutto F.

Laṅkāḍīpavaraṃ nāma sabbattha ratanākaraṃ
 upetaṃ nadītalākehi pabbatehi vanehi ca. |
 dīpaṃ puraṅ ca rājā ca upaddutaṅ ca dhātuyo
 thūpaṃ dīpaṅ ca pabbataṃ uyyānaṃ bodhi bhikkhuni |
 bhikkhu ca buddhaseṭṭho ca terasa honti te taṃ;
 ekadesa caturonāmaṃ suṇātha mama bhāsato. |
 Ojadīpaṃ Varadīpaṃ Maṇḍadīpaṃ ti vuccati
 Laṅkāḍīpavaraṃ nāma Tambapaṇṇīti nāyati. | 5
 Abhayapuraṃ Vaḍḍhamānaṃ Visālaṃ Anurādhapuraṃ
 purassa caturonāmaṃ catubuddhāna sāsane. |
 Abhayo ca Samiddho ca Jayanto ca narādhipo
 Devānampiyatisso ca rājāno honti cāturo. |
 rogaḍubbutṭhikaṅ e' eva vivādayakkhāddivāsanaṃ
 cāturo upaddutā ete catubuddhavinoditā. |
 Kakusandhassa bhagavato dhātu dhammakarako ahū,
 Konāgamānassa buddhassa dhātu kāyabandhanaṃ ahū, |
 Kassapassa sambuddhassa dhātu udakasāṭakaṃ,
 Gotamassa sirīmato doṇadhātu sārīrikā. | 10
 Abhayapure Paṭiyārāmo, Vaḍḍhamānassa Uttarā,
 Visāle Pācīnārāmo, Thūpārāmo `nurādhassa
 dakkhiṇe cāturo thūpā catubuddhāna sāsane. |
 Kadambakassa sāmantā-nagaraṃ Abhayapuraṃ,
 Tissatalākasāmantā nagaraṃ Vaḍḍhamānakaṃ, |
 Khematalākasāmantā Visālaṃ nagaraṃ . . . ,
 Anurādhapuraṃ,
 tath' eva caturodīpavīcāraṇaṃ. |
 Devakūṭo Sumanakūṭo Subhakūṭo ti vuccati,
 Silakūṭo nāma dāni catupaṇṇatti pabbate. |
 Mahātittamaṃ nāma uyyānaṃ Mahānāmaṅ ca Sāgaraṃ
 Mahāmeghavanaṃ nāma vasantaṃ ariyāpathaṃ
 caturlokanāthānaṃ paṭhamaṃ senāsanaṃ ahū. | 15

XVII, 3. thūpaṃ dānaṃ ca? — 4. ekadesa cāturo (cattāro B G 2) nāma
 A B F G, ekadesena vakkhāmi Z. ekadesaṃ caturonāmaṃ N. — 8. catu-
 buddhā vin' B G F Z; this may be the correct reading. — 11. Uttarā
 M. — dakkhiṇe A B G, "ne Z F n. — 13. After the words „Visālaṃ na-
 garaṃ“ N inserts „puraṃ“, Z: „ahaṃ“. Evidently some words are wanting.
 — tath' eva caturodīpavīcāraṇaṃ? — 14. Silakūṭo Z. — 15. Ma-
 hānomaṃ N, Mahānopaṇ F. (Comp. Mahav., pp 92, 93.) — pasattham?
 — catuṇṇaṃ lok' A B G 2

Kakusandhassa bhagavato sirîsabodhim uttamam
 âdâya dakkhiṇam sâkham Rucânandâ mahiddhikâ
 Ojadîpe Mahâtitthe ârâme tattha ropitâ. |
 Konâgamanassa bhagavato udumbarabodhim uttamam
 âdâya dakkhiṇam sâkham Kandanandâ mahiddhikâ |
 Varadîpe Mahânômamhi ârâme tattha ropitâ.
 Kassapassa bhagavato nigrodhabodhim uttamam |
 âdâya dakkhiṇam sâkham Sudhammâ nâma mahiddhikâ
 Sâgaramhi nâma ârâme ropitam dumacetiyam. |
 Gotamassa bhagavato assatthabodhim uttamam
 20 âdâya dakkhiṇam sâkham Saṅghamittâ mahiddhikâ |
 Mahâmeghavane ramme ropitâ dîpalañjake.
 Rucânandâ Kanakadattâ Sudhammâ ca mahiddhikâ |
 bahussutâ Saṅghamittâ chaḷabhiññâ vicakkhaṇâ
 catasso tâ bhikkhuniyo sabbâ ca bodhim âharum. |
 sirîsabodhi Mahâtitthe, Mahânâme udumbaro,
 Mahâsâgaramhi nigrodho, assattho Meghavane tadâ |
 acale caturârâme catubodhi patitṭhitâ.
 acale senâsanam ranimam catubuddhâna sâsane. |
 Mahâdevo chaḷabhiñño Sumanô paṭisambhido
 mahiddhiko Sabbanando Mahindo ca bahussuto
 25 ete therâ mahâpaññâ Tambapañṇipasâdakâ. |
 Kakusandho sabbalokaggo pañcacakkhûhi cakkhumâ
 sabbalokam avekkhanto Ojadîpavar' addasa. |
 puñṇakanarako nâma ahû pajjarako tadâ.
 tasmim samaye manussânam rogo pajjarako ahû. |
 rogena phutṭhâ bahujanâ bhantamacchâ va thalamhi tṭhitâ
 socanti dummanâ |
 bhayaṭṭitâ na labhanti cittasukhasâtam attano.
 disvâna dukkhite satte rogabandhena dûsite |
 cattâlîsasahasseehi Kakusandho lokanâyako

17. Kanakadattâ A, Kandanandâ (°ntâ G1) G1N, Kanandâ BFG2,
 Nandâ nâma Z. — 18. Mahânâmamhi A, Majjānāmañhi BG, Jano-
 mamhi Z, Mahânômamhi X. — 19. ropitâ? — 21. Kandanandâ X, Kandâ-
 nandâ G1. — 22. sabbâ va F. — 23. Mahânome XG1. — 24. caturârâme
 YF. — catubodhî? — 24^b. acalo Y, ajalo F. — sâsanam G1N, °ne YF.
 — 28. bhantam° X, pantam° G1, mattam° A, pattâ m° BG2Z. — tṭhitâ N,
 utṭhitâ Y, utṭhito utṭhito F. — 29. rogabhayena A, rogabhantena BGZ,
 rogabandena F, rogabandhena N.

rogânam bhindanatthâya Jambudîpâ idhâgato. | 30
 cattâlîsasahasseehi chalabhiññâ mahiddhikâ
 parivârayimisu sambuddham nabhe candam va târakâ. |
 Kakusandho lokapajjoto Devakûṭamhi pabbate
 obhâsetvâna devo va patitthâsi sasâvako. |
 Ojadîpe Devakûṭamhi obhâsetvâ patitthitam
 devo va maññanti sabbe na jânanti tathâgataṃ. |
 udentam aruṇuggamamhi puṇṇamâse uposathe
 ujjâletvâna tam selam jalamânam sakânanam |
 disvâna selam jalamânam obhâsentam catuddisam
 tuṭṭhahaṭṭhâ janâ sabbe sarâjâ Abhaye pure. | 35
 passantu mam janâ sabbe Ojadîpagatâ narâ
 iti buddho adhitthâsi Kakusandho lokanâyako. |
 isisammato Devakûṭo manusse abhipatthito.
 upaddave pajjarake manussabalavâhanâ |
 nikkhamitvâ janâ sabbe sarâjâ nagarâ purâ
 tattha gantvâ namassanti Kakusandham naruttamam. |
 abhivâdetvâna sambuddham râjasenâ saratthakâ
 devâ ti tam maññamânâ âgatâ te mahâjanâ. |
 anuppattâ janâ sabbe buddhaseṭṭham narâsabham.
 adhivâsetu me bhagavâ saddhim bhikkhugane saha | 40
 ajjatanâya bhattenâ, gacchâma nagaram puram.
 adhivâseti sambuddho tuṅhî râjassa bhâsitam. |
 adhivâsanam veditvâna râjasenâ saratthakâ
 pûjâsakkârabahute tadâ puram upâgamum. |
 mahâ ayaṃ bhikkhusamgho, janakâyo anappako,
 nagarake atisambâdhe akatabhûmi pure mama. |
 atthi mayham bahuyyânam Mahâtittham manoramam
 asambâdham adûrattham pabbajitânulomikam |
 paṭisallânasârupam paṭirûpam tathâgataṃ
 tatthâham buddhapamukham samgham dassâmi dakkhiṇam. 45

30. bhindanatthâya N, bandhan° BG, bandan° F, mocanatthâya AZ. —
 31. °sahassâ hi BG2. °sahassâni? — vv. 33^a—35^a are wanting in A.
 — 33. devo va X, na (omitting devo) YF; devo ti (comp. v. 39)? —
 34. ndayâ amu° N. — 37. manusse abhipatitthito Y, m° abhipatthito F.
 manusseh' abhipatthito? — upaddute N. — manussabalavâhane N, °nam
 FG1Z, °nâ ABG2. — 39. devo 'ti? — 41. adhivâseti AZ. — 42. pûjâ-
 sakkâram katvâna te ABG2, °kkârabahunâ te Z, °kkârabahute N, °kkâ bahu
 ca te (va te) FG1. pûjâsakkâra bahulâ? — 44. bahuyyânam FG1Zn,
 brahuyyânam ABG2.

sabbo jano passeyya taṃ buddhaṃ saṅghañ ca dāssanaṃ.
 cattālisasabassehi bhikkhusaṅghaṃ urakkhato |
 Kakusandho lokavidū Mahātitthamhi pāpuṇi.
 patitthite Mahātitthamhi uyyāne dipaduttame |
 akālapupphehi sañchannā yaṃ kiñci ca latā dumā.
 sovaṇṇamayabhīṅkāraṃ samādāya mahāpati |
 onojetvāna Lamkatthaṃ jalāṃ hatthe akārayi.
 im' āhaṃ bhante uyyānaṃ dadāmi buddhapāmukhe.
 saṅghassa phāsuvihāraṃ rammaṃ senāsanaṃ ahū. |
 paṭiggahesi uyyānaṃ Kakusandho lokanāyako,
 50 pakampī dharaṇī tattha paṭhamaṃ senāsanaṃ tadā. |
 paṭhavīacalaṃ kampetaṃ tthito lokagganāyako:
 aho nūna Rucānandā bodhiṃ haritvā idhāgatā. |
 Kakusandhassa bhagavato cittaṃ aññāya bhikkhunī
 gantvā sīrisamaḥābodhimūle tthtvā mahiddhikā, |
 buddho ca icchati bodhi Ojadīpamhi rohanaṃ,
 manasā cintayaṃ tattha bodhiṃ āharitum gamā. |
 anumataṃ buddhassetthena anukampāya paṇīno
 mama iddhānubhāvena dakkhiṇasākhā paṇuccatu. |
 Rucānandā imaṃ vākyaṃ yācamānā katañjali
 55 muccitvā dakkhiṇasākhā patitthāsi kaṭāhake. |
 gahetvāna Rucānandā bodhiṃ suvaṇṇakaṭāhake
 pañcasatabhikkhunīhi parivāresi mahiddhikā. |
 tadāpi paṭhavī kampī sasamuddaṃ sapabbataṃ
 āloko va mahā āsi abbhuto lomahaṃsano. |
 disvā attamaṇā sabbe rājasenā saratthakā
 añjaliṃ paggahetvāna namāssanti bodhiṃ uttamaṃ. |
 āmoditā marū sabbe devatā haṭṭhamānasā
 ukkuṭṭhisaddaṃ pavattesaṃ disvā bodhivaruttamaṃ. |

47. patitthe N, titthite A. saha patitthite BGZ, saha patitthe F. —
 48. saṃchantaṃ kiñci ca A. — Instead of „yaṃ kiñci“ we should expect
 a preterite ending in -ipsu. — 49. lamkattha R, lamtattha C, lamtatthaṃ M.
 lamkataṃ F. — ākiri A. — rammaṃ N, maṃ F. imaṃ Y. — 50. ahū A
 (instead of tadā). Perhaps we should transpose ahū (v. 49), and tadā (v. 50).
 — 51. [pa]ṭha[vi]ja[laṃ] N. paṭhavījalāṃ F. — kampento ABG2. —
 52. Y omits gantvā. — 53. rohanaṃ (sic) BG, ropanaṃ AZ, rūhanaṃ X. —
 manasā N. manasā F, manissā ABG, manussa Z. — cintayaṃ Zn, cintayan
 Gi, cintayṃ ABG2, cittaṃ F. — manussācintiyāṃ tattha bodhiṃ
 āharitum gamā? — 57. sasamuddā Z. — āloko ca AGZ. — 59. marū
 ABG, maru Z, mara F, narā N.

cattâro ca mahârâjâ lokapâlâ yasassino
ârakkham sirîsabodhissa akamsu devatâ tadâ. | 60
tâvatimsâ ca ye devâ ye devâ vasavattino
Yamo Sakko Suyâmo ca Santusito Sunimmito
sabbe te parivâriṃsu sirîsabodhim uttamam. |
añjalim paggahetvâna devasaṅghâ pamoditâ
Rucânandâya sah' eva pûjenti bodhim uttamam. |
sirîsabodhim âdâya Rucânandâ mahiddhikâ
bhikkhunîsaṅghaparibbûlhâ Ojadîpavaram gami. |
devâ naccanti hasanti poṭhenti ñigunam bhujam
Ojadîpavaram yantam sirîsabodhim uttamam. |
devasaṅghaparibbûlhâ Rucânandâ mahiddhikâ
âdâya sirîsabodhim Kakusandham upâgami. | 65
tamhi kâle mahâvîro Kakusandho lokanâyako
Mahâtitthamhi uyyâne bodhitthâne patitthito. |
Rucânandâ sayam bodhim obhâsentam na ropayi,
disvâ sayam Kakusandho paggahi dakkhiṇam bhujam. |
bodhiyâ dakkhiṇam sâkham Rucânandâ mahiddhikâ
buddhassa dakkhiṇabatthe ṭhapayitvâbhivâdayi. |
parâmasitvâ lokaggo Kakusandho narâsabho
adâsi rañño bhayassa: iman ṭhânamhi ropaya. |
yamhi ṭhânamhi âcikkhi Kakusandho lokanâyako
tamhi ṭhânamhi ropesi Ablayo ratthavaḍḍhano. | 70
patitthite sirîsabodhimhi bhûmibhâge manorame
buddho dhammâṃ âdesayi catusaccam saṅhakâraṇam. |
pariyosâne satahasassam cattâlîsa sahasiyo
abhisamayo manussânam, devânam tiṃsa koṭiyo. |
sirîsabodhi Kakusandhassa, Kouâgamanassa udumbaro,
Kassapassâpi nigrodho tayobodhivihâraṇâ. |
Sakyaputtassa asamassa bodhi assattham uttamam
âharitvâna ropiṃsu Mahâmeghavane tadâ. |

Muṭasîvassa atrajâ ath' aññe dasa bhâtaro
Abhayo Tisso Nâgo ca Utti Mattâbhayo pi ca | 75
Mitto Sîvo Asele ca Tisso Khîro ca bhâtaro,

71. °ccam saṅhakâraṇam G1X, °ccappakâsanam A, °ccam sattakâra-
ṇam BG2, °ccappakâsato Z. — 73. tayo bodhim idh' âharum (°ram B)
ABG2Z, tayobodhivihâraṇâ (°rakâ N, °ruṇâ G1) FG1N. tayobodhivicâ
raṇam? comp. v. 13. — 74. bodhim? — 76. Sivo AG. — Kiro ca?

anudevî Anulâ ca Muṭasîvassa dhîtarô. |
 tadâ ca bilayo agâ Laṅkâdîpavaruttamaṃ
 yadâ abhisitto râjâ Muṭasîvassa atrajo
 etthantare yaṃ gaṇitaṃ vassaṃ bhavati kittakaṃ? |
 dve satâni ca vassâni chattiṃsa ca saṃvacchare
 sambuddhe parinibbute abhisitto Devânapîyo. |
 âgatâ râjaiddhiyo abhisitte Devânapîye,
 pharati puññatejâni Tambapaṇṇimhi issaro. |
 ratanâkaraṃ tadâ âsi Laṅkâdîpaṃ varuttamaṃ,
 80 Tissassa puññatejena uggatâ ratanâ bahû. |
 disvâna ratanaṃ râjâ haṭṭho saṃviggamânasô
 paṇṇâkâraṃ karitvâna Asokadhammassa pâhiṇi. |
 disvâna taṃ paṇṇâkâraṃ Asoko attamaṇo ahû,
 abhisekaṃ nânâratanaṃ puna pâhesi Devânapîyassa. |
 vâlavîjanaṃ unḥisaṃ chattaṃ khaggañ ca pâḍukaṃ
 veṭhanaṃ sârapâmaṅgaṃ bhîṅkâraṃ nandivattakaṃ |
 sivikaṃ saṅkhavataṃsaṃ adhovimaṃ vatthakoṭikaṃ
 sovaṇṇapâtikataçchuraṃ mahagghaṃ hatthapuñchanaṃ |
 Anotattodakaṃ kâjaṃ uttamaṃ haricandanaṃ
 85 aruṇavaṇṇamattikaṃ aṅjanaṃ nâgaṃâhaṭaṃ |
 harîtaṃ âmalakaṃ mahagghaṃ amatosadhaṃ
 saṭṭhivâhasataṃ sâliṃ sugandhaṃ sukamâhaṭaṃ
 puññakammâbhiniḃbattaṃ pâhesi Asokasavhayo. |
 Laṅkâbhisekatisso ca Asokadhammassa pesito
 abhisitto dutiyâbhisekena Tambapaṇṇimhi issaro. |
 dutiyâbhisittaṃ Tissaṃ atikkami tiṃsa rattiyo
 Mahindo gaṇapâmokkhe Jambudîpâ idhâgato. |
 kârâpesi vihâraṃ so Tissaârâmaṃ varuttamaṃ,
 patitṭhapesi mahâbodhiṃ Mahâmeghavane tadâ, |
 patitṭhapesi so thûpaṃ mahantaṃ râmaṇeyyakaṃ,
 90 akâsi Devânapîyo ârâmañ Cetiyaḃabbate, |
 Thûpârâmaṃ akâresi vihâraṃ Tissaârâmaṃ,

76. anudevî G1N; adudevî F, ahudevî BG2, âhud° Z, ahud° A. — Anulâdevî Sivalâ ca (comp. 10, 7)? — 77. pilayo N. yadâ ca Vijayo agâ (comp. 6, 19)? — yadâ ca abhisitto? — 79. °tejena G1X. — 87. Laṅkâbhisekatissa-sa BG2. Laṅkâbhiseke Tisso ca . . . pesice? — 88. atikkami Y, atiggayha N, atikkayha F. atikkamma? — 91. Tissaârâmaṃ N, Tissaâgamam F, Pissaârâmaṃ ABG2, Vissaâr° G1, Missakârâmaṃ Z. The Tissaârâma having been mentioned in v. 89, I propose to read vihâraṃ Issarasamaṇaṃ, comp. Mahâv., p. 119, l. 14; p. 123, ll. 3. 9.

Vessagiriñ ca kâresi Colakatissanâmakam, |
tato yojaniko ârâmo Tissarâjena kârito
patitthapesi mahâdânam mahâpelavaruttamam.
cattârîsam pi vassâni rajjam kâresi khattiyo 'ti. |

Muṭasîvassa atrajâ ath' aññe catubhâtaro,
Uttiyo dasavassamhi rajjam kâresi khattiyo. |
atthavassâbhisittassa nibbuto dîpajotako.

akâsi sarîranikkhepam Tissârâme puratthime. |

paripuṇṇadvâdasavasso Mahindo ca idhâgato,

satthivasse paripuṇṇe nibbuto Cetiypabbate. |

samalamkaritvâna puṇṇaghaṭam toraṇaṇ ca mâlagghiyam
padîpâ ca jalamâna nibbuto dîpajotako |

râjâ kho Uttiyo nâma kûṭâgâram varuttamam

dassaneyyam akâresi, pûjesi dîpajotakam. |

ubho devâ manussâ ca nâgâ gandhabbadânavâ

sabbeva dukkhitâ hutvâ pûjesum dîpajotakam. |

sattâham pûjam katvâna Cetiye pabbatuttame

ekacce evam âhamisu: gacchâma nagaram puram. |

ath' ettha vattati saddo tumulo bheravo mahâ,

idh' eva jhâpayissâma Laṅkâya dîpajotakam. |

râjâ sutvâna vacanam janakâyassa bhâsato:

mahâthûpam karissâmi Tissârâmapuratthime. |

âdâya sakûṭâgâram Mahindam dîpajotakam

nagaram puratthimadvâram pâvisimsu sarâjikâ. |

majjhena nagaram gantvâ nikkhamitvâna dakkhiṇe

Mahâvihâre sattâham mahâpûjam akamsu te. |

katvâna gandhacitakam ubho devâ ca mânusâ

ṭhapyimsu râjuyyâne: jhâpayissâma subbatam. |

sakûṭâgâram gahetvâna Mahindam dîpajotakam

vihâram padakkhiṇam katvâ vandâpesum thûpam uttamam. | 105

ârâmâ puratthimadvârâ nikkhamitvâ mahâjanâ

92. yojanikâ ârâmâ .: kârîtâ? comp. Mahâv., p. 120, l. 2. —
mahâmeghavaruttamam Y, mahâpelavaruttamam N, mahâpelagaruttamam F.
Comp. Mahâv., p. 225, l. 15; on p. 202, l. 13 we have the following remark
in the Tikâ: „mahâpelabhattâdi paṭhamam saṅghanavakânam dâpayîti attho.“
— 93. dasavassâpi N. dasa vassâni? — 94. Tissârâmapuratthime?
comp. v. 101. — 96^b. va X, ca Y. — nibbuta °jotake A2BG2. —
97. pûjesi N, pûjesum FZ, pûjetum ABG. — 101. Tissârâmapuratthito XG1.
Comp. v. 93; Mahâvaṇsa, p. 125, l. 5. — 103. dakkhiṇâ B, dakkhinâ A. —
105. kûṭâgâram Y, kûṭâkâram F.

akamsu sarīranikkhepaṃ bhūmibhāge samantato. |
 ārūlhā citakaṃ sabbe rodamānā katañj^olī
 abhivādetvāna sirasā citakaṃ dīpayimsu te. |
 sadhātum eva tathāsesaṃ jhāyamāno mahāgaṇī.
 akamsu thūpavaraṃ sabbe ārāme yojanike tadā. |
 kataṃ sarīranikkhepaṃ Malindaṃ dīpajotakaṃ
 Isibhūmīti taṃ nāmaṃ samaññā paṭhamaṃ ahū. |
 bhāṇavāraṃ sattarasamaṃ.

XVIII.

Idāni atthi aññe pi therā ca majjhimā navā
 vibhajjavādā vinaye sāsane pavenipālakā, |
 bahussutā sīlasampannā obhāsentī mahiṃ imaṃ,
 dhutaṅgācārasampannā sobhantī dīpalañjake. |
 Sākyaputtā bahū c' ettha saddhammavaṃsakovidā.
 bahunnaṃ vata atthāya loke uppajji cakkhumā,
 andhakāraṃ vidhametvā ālokaṃ dassesi so jino. |
 yesaṃ tathāgate saddhā acalā suppatitṭhitā
 sabbaduggatiyo hitvā sugatiṃ upapajjare. |
 ye ca bhāventī bojjhaṅgaṃ indriyāni balāni ca
 5 satisammappadhāne ca iddhipāde ca kevalaṃ |
 ariyaṃ atthaṅgikaṃ maggaṃ dukkhūpasamagāminam,
 chetvāna Maccuno senaṃ te loke vijitāvino 'ti. |

Māyādevī ca kanitṭhā saha-jātā ekamātukā
 bhagavantam thanaṃ pāyesi mātā va anukampikā |
 kittitā agganikkhittā chaḷabhiññā mahiddhikā
 Mahāpajāpatī nāma Gotamī iti vissutā. |
 Khemā Uppalavaṇṇā ca ubho tā aggasāvikā
 Paṭācārā Dhaminānā Sobhitā Isidāsikā |
 Visākhā Soṇā Sabalā ca Samghadāsī vicakkhaṇā
 Nandā ca dhammapālā ca vinaye ca visāradā
 10 etā Jambudīpavhaye vinayaññū maggakovidā. |

107. dipayimsu te Y, dipisu teja G1, dipimsu (dipisu F) te janā X. —
 108. jhāpayamānā N, jhāvyamāno F, jhāyamāne Z.

XVIII, 1. therā pi Y. — vibhajjavādi A. — vv. 3—44 are wanting in BG2. — 3. Sākyaputtā N, Saky^o YF. Sākyaputtīyā? (or Sākyaputti? see schol. Kacc., p. 186, ed. Senart.) — 10. Soṇā X, Sokā A G, Yokā Z. — Sabalā ca YF.

therikâ Saṃghamittâ ca Uttarâ ca vicakkhana
Hema Pasâdapâlâ ca Aggimittâ ca Dâsikâ |
Pheggu Pabbatâ Mattâ ca Mallâ ca Dhammadâsiyâ
etâ daharabhikkhuniyo Jambudîpâ idhâgatâ. |
vinayaṃ vâcayimsu piṭakaṃ Anurâdhapuravhaye
vinaye pañca vâcesuṃ satta c' eva pakaraṇe. |
Saddhammanandi Somâ ca Giriddhi pi ca Dâsiyâ
Dhammâ ca dhammapâlâ ca vinaye ca visâradâ |
dhutavâdâ ca Mahilâ Sobhanâ ca Dhammatâpasâ
Naramittâ mahâpaññâ vinaye ca visâradâ | 15
theriyovâdakusalâ Sâtâ Kâlî ca Uttarâ,
etâ tadâ bhikkhuniyo upasampannâ dîpalañjake. |
abhiññâtâ ca Sumanâ saddhammavaṃsakovidâ,
etâ tadâ bhikkhuniyo dhutarâgâ samâhitâ |
sudhotamanasaṃkappâ saddhammavinaye ratâ
vîsatibhikkhunîsahassehi Uttarâ sâdhusammâtâ
sujâtâ kulaputtana Abhayena yasassinâ. |
vinayaṃ tâva vâcesuṃ piṭakaṃ Anurâdhasavhaye
nikâye pañca vâcesuṃ satta c' eva pakaraṇe. |
abhiññâtâ ca Mahilâ saddhammavaṃsakovidâ
Samantâ Kâkavaṇṇassa etâ râjassa dhîtarâ | 20
purohitassa dhîtarâ ca Girikâlî bahussutâ
Dâsî Kâlî tu dhuttassâ dhîtaro sabbapâpikâ, |
etâ tadâ bhikkhuniyo sabbapâli durâsadâ
odâtamanasaṃkappâ saddhammavinaye ratâ |
vîsatibhikkhunîsahassehi saha Rohanam âgatâ,
pûjitâ narâdevena Abhayena yasassinâ
vinayaṃ vâcayimsu piṭakaṃ Anurâdhapuravhaye. |

11. 12. Comp. 15, 77. 78. — 11. Hema AGZn, Soma F. Hemâ? —
Pasâdapâlâ N, Pâsâdassalâ FY. — 12. Sallâ YF. — ekâdasa bhikkhuniyo?
Comp. Mahâvaṃsa, p. 115, l. 10. — 13. nikâye pañca (comp. vv. 19. 33)?
— 14. Saddhammanandi N, Sadhammanavantamga F, Saddhammacandabhâ
(°hâ A) Y. — Naramittâ (Narâm° F) mahâpaññâ X, Nagamissâma Y. —
18. Uttarâ sâdhusammâtâ X, Uttarâ sâmasammâtâ Z, Uttarâ sâsammâtâ (sâ-
samattâ A1) AG. We probably ought to read thus: visatibhikkhunîsahassehi
saha ... âgatâ. Comp. vv. 23. 25. 32. — pûjitâ kulaputtana? (comp.
vv. 23. 26. 37.) — 20. dhîtaro? — 21. Dâsikâlîsâguttassa Y, Dâsikâlî
tu dhuttassa N, Dâsikâlîhu bhuttassa F. — dhîtaro sabbapâlikâ? —
22. sabbapâli? — 23. As the Bhikkhunîs mentioned here lived in Anurâ-
dhapura, I believe that we ought to read: Rohanamh[â] âgatâ. Probably
these Bhikkhunîs came from Rohana to Anurâdhapura at the time when

Mahâdevî ca Padumâ Hemâsâ ca yasassinî Unnalâ Añjali
Sumâ |

etâ tadâ bhikkhuniyo chaḷabhiññâ mahiddhikâ
25 soḷasabhikkhunîsahasseehi saha Saṃghamittâgatâ, |
pûjitâ Tissarâjena Devânampiyayasassinâ
vinayaṃ vâcayim̐su piṭakaṃ Anurâdhapuravhaye. |
Mahâsonâ ca Dattâ ca Sîvalâ ca vicakkhaṇâ
Rûpasobhiṇî appamattâ pûjitâ Devamânusâ |
Nâgâ ca Nâgamittâ ca Dhammaguttâ ca Dâsiyâ
cakkhubhûtâ Samuddâ ca saddhammavaṃsakovidâ |
Sapattâ Channâ Upâlî ca Revatâ sâdhusammata
etâ venayaggînaṃ aggâ Somanadevassa atrajâ |
Mâlâ Khemâ ca Tissâ ca dhammakathikamuttamâ
30 vinayaṃ tâva vâcayim̐su paṭhamaṃ apagate bhaye. |
Sîvalâ ca Mahâruhâ saddhammavaṃsakovidâ
pasâdikâ Jambudîpâ sâsanena bahû-janâ |
vîsatibhikkhunîsahasseehi saha Jambudîpâgatâ
yâcitâ naradevena Abhayena yasassinâ. |
vinayaṃ vâcayim̐su piṭakaṃ Anurâdhapuravhaye
nikâye pañca vâcesuṃ satta c' eva pakaraṇe. |
sa-Samuddanavâ devî Sîvalâ râjadhîtarô
visâradâ Nâgapâlî Nâgamittâ ca paṇḍitâ |
Mahilâ bhikkhunîpâlâ ca vinaye ca visâradâ
Nâgâ ca Nâgamittâ ca saddhammavaṃsakovidâ,
35 etâ tadâ bhikkhuniyo upasampannâ dîpalañjake |
sabbâ 'va jâtisampannâ sâsane vissutâ tadâ
soḷasannaṃ bhikkhunîsahasânaṃ uttamâ dhurasammata |
pûjitâ Kuṭikannena Abhayena yasassinâ
vinayaṃ vâcayim̐su piṭakaṃ Anurâdhapuravhaye. |
Cûlanâgâ ca Dhannâ ca Souâ ca sâdhusammatâ
abhiññâtâ ca Saṇhâ ca saddhammavaṃsakovidâ |

Abhaya Duṭṭhagâmani, whose father Kâkavaṃṇa had been king of Rohana, and whose sister was the chief of these Bhikkhunis, transferred his residence to Anurâdhapura, after the defeat of Elâra.

24. Unalâ YF. — 25. saha Saṃghamittâ idhâgatâ N. This passage is hopelessy corrupted. The names both of Saṃghamittâ and of Devânampiya (v. 26) seem to be out of place here. — 29. venayikânaṃ aggâ? — Chandâ Y. — 30. apagato Y. — 31. pasâdikâ CM. — pasâditâ Jambudîpe sasanena bahû jane? — 34. °samuddanavâ Z. + 38. Dhannâ ca N, Dhammâ ca F; these words are wanting in Y.

Gainikadhîta mahâpaññâ Mahâtissâ visâradâ
 Cûlasumanâ Mahâsumanâ Mahâkâlî ca paṇḍitâ |
 sambhâvitâ kule jâtâ Lakkhadhammâ mahâyasâ,
 Dîpanayâ mahâpaññâ Rohane sâdhusammatâ |
 abhinnâtâ ca Samuddâ saddhammavaṃsakovidâ
 vibhajjavâdi vinayadharâ ubho tâ saṃghasobhanâ, |
 etâ c' aññâ ca bhikkbuniyo upasampannâ dîpalañjake
 odâtamanasamkappâ saddhammavinaye ratâ |
 bahussutâ sutadharâ pâpabâhirakâ ca tâ
 jalitvâ aggikkhandhâ va nibbutâ tâ mahâyasâ. |
 idâni atthi aññâyo therikâ majjhimâ navâ
 vibhajjavâdî vinayadharâ sâsane pavēnipâlakâ
 bahussutâ sîlasampannâ obhâsenti mahim imān ti. |

Sivo ca dasa vassâni rajjam kâresi khattiyo,
 patitthapesi ârâmaṃ vihâraṃ Nagaraṅgaṇaṃ. |
 Sûratisso dasa vassâni rajjam kâresi khattiyo,
 kâresi pañcasatârâmaṃ uḷâraṃ puññaṃ anappakaṃ. |
 Sûratissaṃ gahetvâna Damilâ Senaguttakâ
 duve dvâdasa vassâni rajjam dhammena kârayuṃ. |
 atrajo Muṭasîvassa Astlo Senaguttake
 hantvâna dasa vassâni rajjam kâresi khattiyo. |
 Elâro nâma nâmena Aselaṃ hantvâna khattiyo
 catutâlîsa vassâni rajjam dhammena kârayi. |
 chandâgatiṃ agantvâna na dosabhayamohâgatiṃ
 tulâbhûto va hutvâna dhammena anusâsi so. |
 hemantam pi ca gimhânaṃ vassânam pi na vassati,
 satataṃ megho vassati sattasattâham pi vassati. |
 tîpi adhikâraṇâni âsi . . vinicchi bhûpati,
 rattim 'va vassati megho divâ pana na vassati. |
 Kâkavaṇṇassa yo putto Abhayo nâma khattiyo
 dasayodhaparivâro, vâraṇo Kaṇḍulo taḥiṃ, |
 hanitvâ battiṃsa râjânaṃ vaṃsaṃ katvâna ekato,
 catuvîsati vassâni rajjam kâresi khattiyo. |

bhânavâraṃ atthârasamaṃ. mahâvâraṃ nitthitaṃ.

40. Rohane X, Rosâmano Z, Rosâmane (°ne G) A G. — 41. vibhajja-
 vâdi? — 44. vibhajjavâdi Y, °dâ X. — obhâsenta A, obhâseti GX, obhâ-
 senti Z. Comp. v. 2. — 45. Sivo BF, Sivo AGZn. — vv. 47. 48 are
 wanting in YF. — vv. 51—53 are wanting in BG2Z. — 51. vutthahi X,
 vatthati (corrected into vassati) G1, vassati A. — 52. ca AFG, va N.

XIX.

Pâsâdam mâpayi râjâ ubbedham navabhûmikam
 anagghikañ catumukham, pariccâgâ timsa kotiyo. |
 sudhâbhûmi thûlaselam mattikam itthakâya ca
 visuddhabhûmikâ c' eva ayojalam tato marumpam |
 îsasakkharapâsânâ atthaatthalikâ silâ phalika rajatena dvâ-
 dasa, |
 etâni bhûmikammâni kârâpetvâna khattiyo
 bhikkhusangham samodhânetvâ cetiyâvattasammiti. |
 Indagutto Dhammaseno Piyadassî mahâkathî
 5 Buddho Dhammo ca Sangho ca Mittanno ca visârado |
 Anattano Mahâdevo Dhammarakkhito bahussuto
 Uttaro Cittagutto ca Indagutto ca paṇḍito |
 Suriyagutto mahânâgo paṭibhânavisârado,
 ete kho cuddasa sabbe Jambudîpâ idhâgatâ. |
 Siddhattho Maṅgalo Sumano Padumo câpi Sîvalî
 Candagutto Suriyagutto Indagutto ca Sâgaro
 Mittaseno Jayaseno Acalena ca dvâdasa, |
 Suppatitthito Brahmâ ca Nandisena Sumanadevî ca
 putto mâtu pitu c' eva gihibhûtâ tayo janâ. |
 kârâpesi Mahâthûpam mahâvihâram uttamam
 10 anaggham vîsati datvâ pariccâgo ... |

XIX. vv. 2—4 are wanting in BG2. — 2. mattikâ A. — parup-
 pam G, parupapam ca Z, marumpam N, badumam F, pari A. We ought
 to read marumbam; comp. Mahāvamsa, p. 169, l. 8 (with the correction,
 p. XXIV); Thûpavamsa (MS. Burnouf 142, fol. kho'): „tassopari ayojalam,
 tassopari khinâsavasâmanerehi Himavantato âhatam sugandhamârumbam.“ —
 3. °pâsâna N, °pâsâna G. — atthaatthâlikâ (attha + âli) silâ? —
 4. cetiyâcattasammiti A, °âvattasammiti Z, °âvattasammiti G, °avatthasammiti F,
 °âvattasammiti N. cetiyâvattham sammitam? comp. Mahāv., p. 172,
 l. 10; p. 173, l. 1. — 5. Mittako (°ke G1) Y, Mittano F, Ttunno (sic, in-
 stead of [Mi]ttunno?) N. Mahāv. Tikâ: Mittanma. — 9. Nandiseno. — mâtâ
 pitâ c' eva? Comp. Mahāv. Tikâ, fol. tam: „paṭhavikampanâdîhi acchari-
 yehi vimhito râjâ attano samipe thitam paribbhamanadaṇḍakagâhakam amacca-
 puttam tvaṃ konâmo tâtâ 'ti pucchi. aham Suppatitthitabrahmâ nâma mahâ-
 râjâ 'ti âha. tava pitâ ko nâma tâtâ 'ti vatvâ mayham pitâ Nandiseno nâma
 mahârâjâ 'ti yutte, tava mâtâ kânâmâ 'ti pucchi. mama mâtâ Sumanadevi
 nâma mahârâjâ 'ti âha. tenâhu porâna:

Suppatitthitabrahmâ ca Nandiseno Sumanadeviyâ
 putto mâtâ pitâ c' eva gihibhûtâ tayo janâ 'ti.“ —

10. The end of the verse may be written thus: pariccâgam cattâri ca;
 see Mahāv., p. 195, l. 8.

gamikavattaṃ suṇitvā bhikkhusaṃghassa bhāsato
 adāsi gamikabhesajjaṃ phāsuvihāraṃ |
 bhikkhunīnaṃ vaco sutvā harikāle subhāsitaṃ
 adāsi e' eva bhikkhunīnaṃ yadicchaṃ rājaissaro. |
 silākathūpaṃ akāresi vihāraṃ Cetiyapabbate
 kāresi āṣanasālaṃ Jalakaṃ nāma uttamaṃ. |
 Girināmanigaṇṭhaṃ vutthokāse tahiṃ kato
 Abhayagirīti paññattī volhāro samajāyatha. |
 Ālavatto Sābhiyo ca Panayo Palaya-Dāṭhikā
 cuddasavassaṃ satta māsā pañca rājāno kārayaṃ. | 15
 Saddhātissassāyaṃ putto Abhayo nāma khattiyo
 Dāṭhikaṃ Damilaṃ hantvā rajjaṃ kāresi khattiyo. |
 Abhayagiriṃ patitthapesi silāthūpaṃ cetiyamantare.
 dvādasavassaṃ pañca māsāni rajjaṃ kāresi khattiyo. |
 satta yodhā Abhayassa ārāmaṃ pañca kārayaṃ;
 Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato
 Devo ca Uttaro e' eva ete kho satta yodhino. |
 vihāraṃ Dakkhinaṃ nāma Uttiyo nāma kārāyi,
 Sāliyo Sāliyārāmaṃ, Mūlo ca Mūlaāsayaṃ, |
 Pabbato Pabbatārāmaṃ, Tisso Tissārāmaṃ kare,
 Devo ca Uttaro e' eva Devāgāraṃ akaṃsu te. | 20
 Kākavaṇṇassa atrajo Mahātisso mahīpati
 dinne kathikaṃ katvāna sālīkkhette mahīpati
 adāsi Summatheraṃ santacittassa jhāyino. |
 yantaṃ kathikaṃ katvāna tīṇi vassaṃ anūnakaṃ
 mahādānaṃ pavattesi bhikkhu koṭisahassiyo. |
 katapuñño mahāpuñño Abhayo Duṭṭhagāmani
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |
 bhānavāraṃ ekūnavāsitaṃ.

XX.

Kākavaṇṇassa yo putto Tisso nāmā 'ti vissuto
 kārāpesi mahāthūpaṃ Tisso vihāraṃ uttamo. |

11. gamikavattam Y, kamikavattam F, gamikavattakam N, — 12. hāni-
 kāle N, mārikāle F. I do not understand this word. — 13. silāthūpaṃ A,
 comp. Mahāv., p. 202, l. 1. — vihāre A. — 14. vutthokāse N, puṭṭho-
 kāse F, puṭṭhokāse BGZ, vutthokāse A. Comp. Mahāv., p. 203, l. 6. —
 gato BFGZ, kato AN. — 15. The first two names ought to be Pula-
 hattho and Bāhiyo. — satta māsāṃ? satta māsāni? — 17. Abhaya-
 giri YF. — 22. yante? — bhikkhū kot? — 23. mahāpuñño FY.

vihâraṃ kârâpayati Kallakâlena uttamam
 aññañ ca bahu vihâraṃ Saddhâtissena kâritaṃ. |
 caturâsîtisahassâni dhammakhandham mahârahaṃ,
 ekekadhammakhandhassa pûjama ekekaṃ akârâyi. |
 pâsâdañ ca akârâyi manuññaṃ sattabhûmikaṃ,
 lohitt'hakena châdesi Saddhâtisso mahâyaso; |
 Lohapâsâdakaṃ nâma samañña paṭhamam ahû.
 5 kârâpesi kharâpiṇḍam, Mahâthûpe varuttame |
 hatthipâkâraṃ kâresi parivâraṃ manoramam,
 caturassañ ca kâresi talâkaṃ tâvakâlikaṃ. |
 aṭṭhârasâni vassâni rajjam kâresi khattiyo.
 katvâ aññaṃ bahu puññaṃ datvâ dânam anappakaṃ
 kâyassa bheda sappañño tusitaṃ kâyaṃ upâgami. |
 Saddhâtissassa atrajo Thûlathano 'ti vissuto.
 kârâpesi mahârâmaṃ vihâraṃ Alakandaraṃ.
 dasâham ekamâsañ ca rajjam kâresi khattiyo. |
 Saddhâtissassa atrajo Lañjatisso 'ti vissuto
 navavassaṃ chamâsaṃ ca issariyaṃ anusâsi so. |
 kârâpesi tilañcanaṃ Mahâthûpe varuttame,
 10 patitt'hâpesi ârâmaṃ Kumbhilâdhi manoramam, |
 kârâpesi Dîghathûpaṃ Thûpârâmapuratthito,
 silâkañcuke kâresi Thûpamârâmanuttame. |
 Lajjitissamhi uparate kaniṭṭho tassa kârâyi
 rajjam cha! eva vassâni Khallâṭanâganâmako. |
 kam Mahârattako nâma hantvâ Khallâṭakaṃ camûpati
 rajjam kâresi dinekaṃ paduṭṭho akataññuko. |
 tassa rañño kaniṭṭho tu Vatṭagâmaninâmako
 dutṭham senâpatiṃ hantvâ pañcamâsaṃ rajjam kari. |
 Pulahattho tu Damilo tîni vassâni kârâyi.

XX, 2. Gallakâlena ABG, Gallakâlenaṃ Z, Kallahâleua N, Kallakâ-
 lena F. Kallakâlenaṃ? comp. Mahāv., p. 200, l. 10. — aññaṃ G1X,
 añña Y. — bahû AB, bahu GFZn. — vihâraṃ G1XZ, vihâre ABG2. —
 7. bahuṃ ABG2. — 9. Lañcatisso FG1Z, Lañjatisso N, Lajjitisso, Lajji-
 tisso BG2 (comp. Mah., pp. 201. 202.) — 10. Kumbhilâdim° Z, Kumbhi-
 lâdim° A, Kumbhilâdhim° BGX. Kumbhilâthi manoramam? See Mah.,
 p. 201, l. 6. — 12. Lañjatissamhi N, Lañcatissamhi FG1, Lajjikat° ABG2,
 Lajjit° Z. — 13. Mahârantako AB, Kammahârattako ZG1; Kammahârantako
 G2, Kammahârathako F, Kammahârattako N. — Khallâṭabhûpatiṃ ABG2Z.
 tam Mahârattako nâma hantvâ Khallâṭakaṃ camûpati? Comp.
 Mahāv., p. 202, l. 10; the excellent Mahāvamsa MS. of the India Off.
 Library (no. 91) reads Mahârattako.

duve vassâni Bâhiyo camûpati rajjam kari. | 15
 hantvâ tam Panayamâro satta vassâni kârayi.
 tam hantvâ Palayamâro satta mâsâni kârayi. |
 tam hantvâ Dâthiyo nâma duve vassâni kârayi.
 ete pañca Damilajâtâ antarikâ ca bhûpati
 satta mâsâni cuddasa vassâni kârayum rajjam. |
 Vaṭṭagâmani mahârâjâ âgantvâna mahâyaso
 Dâthikam Damilam hantvâ sayam rajjam akârayi. |
 Vaṭṭagâmani Abhayo so evam dvâdasa vassâni
 pañcamâsesu âdito râjâ rajjam akârayi. |
 piṭakattayapâliṃ ca tassâ aṭṭhakatham pi ca
 mukhapâṭhena ânesum pubbe bhikkhu mahâmati. | 20
 hânim disvâna sattânam tadâ bhikkhu samâgatâ
 ciraṭṭhitattham dhammassa potthakesu likhâpayum. |
 tass' accaye Mahâcûli Mahâtisso akârayi
 rajjam cuddasa vassâni dhammena ca samena ca. |
 saddhâsampanno so râjâ katvâ puññâni nekadhâ
 catuddasannam vassânam accayena divam agâ. |
 Vaṭṭagâmanino putto Coranâgo 'ti vissuto
 rajjam dvâdasa vassâni coro hutvâ akârayi. |
 Mahâcûlissa yo putto Tisso nâmâ 'ti vissuto
 rajjam kâresi dîpamhi tîni vassâni khattiyo. | 25
 Sivo nâma yo râjâ Anulâdeviyâ samvasi,
 ekavassañ ca dvemâsam issariyam anusâsi so. |
 Vaṭṭuko nâma yo râjâ Damilo aññadesiko
 ekavassañ ca dvemâsam issariyam anusâsi so. |
 Tisso nâmâsi so râjâ kaṭṭhabhatîti vissuto,
 ekavass' ekamâsam ca rajjam kâresi tâvade. |
 Niliyo nâma nâmena Damilarâjâ 'ti vissuto
 kâresi rajjam temâsam issariyam anusâsi so. |
 Anulâ nâma sâ itthi hanitvâna naruttame
 catumâsam Tambapaññinhi issariyam anusâsi sâ. | 30
 Kuṭikaññatisso nâma Mahâcûlissa atrajo

17. antarikâ ca bh° ABGR, antanikâ va bh° F, anantarikâ ca bh°
 CMn. antarikâ camûpati? — 19. °mâsesu FY, °mâsehi N. — 20. °ka-
 tham pi ca XG, °kathâni ca M, °katâni ca CR, °kathâ pi ca AB. bhî-
 kkhû mahâmati! — 21. bhikkhû! — 26. Sivo AC. — S° ca (or: 'ti)
 nâma? — so Y. — 27^a. so AZ. — 30^a. sâ BFGZn, yâ A and the stanza
 of the Porâṇâ; Introd., p. 6.

uposathagharāṃ kâresi vihâre Cetiyapabbate, |
gharassa purato kâresi silâthûpaṃ manoramāṃ,
ropesi bodhiṃ tatth' eva, mahâvatthum akârāyi. |
bhikkhunînaṃ dadatthâya jantâgharāṃ akârāyi,
Padumassare ca uyyâne pâkâraṇ ca akârāyi, |
nagarassa gopanatthâya parikhamāṃ khanâpesi so,
pâkâraṇ ca akâresi sattahatthamāṃ anûnakamāṃ. |
Khemam va Duggamāṃ gaṇhâpesi talâkamāṃ vatikâlikamāṃ,
Setuppalâdi gaṇhâpesi Vaṇṇakâlamāṃ manoramāṃ.
5 dvevîsati ca vassâni rajjamāṃ kâresi khattiyo. |
bhânavâramāṃ vîsatimamāṃ.

XXI.

Kuṭikaṇṇassa atrajo Abhayo nâma khattiyo
Mahâthûpavare ramme sayam dāssanam āgami. |
khîṇâsavâ vasî pattâ vimalâ suddhamânasâ
sajjhâyanti dhâtugabbhamhi pûjanatthâya gaṇhati. |
râjâ sutvâna sajjhâyamāṃ dhâtugabbhe manorame
thûpaṃ padakkhiṇamāṃ katvâ catudvâresu nâddasa. |
samantato namassitvâ narindo sajjhâyamāṃ uttamamāṃ
iti râjâ vicintesi: sajjhâyamāṃ tattha gaṇhati? |
catudvâre na gaṇhati, bahiddhâpi na gaṇhare,
5 anto pi dhâtugabbhasmiṃ sajjhâyamāṃ gaṇhanti pesalâ. |
aham pi datthukâmo 'mhi dhâtugabbhamāṃ varuttamamāṃ

33. atthâya AZB2G2, adatthâya B1G1F, dadatthâya N. tad(â) atth-
âya? — 35. setuppalâdim AB. — vaṇṇamâlam Z. — I conjecture:

Khemam ca Duggamāṃ khanâpesi (or: gaṇhâpesi? sec 22, 64)
talâkamāṃ tâvakâlikamāṃ,

Setuppalavâpimāṃ khanâpesi (gaṇhâpesi?) Vaṇṇakâlîm mā-
noramamāṃ.

Comp. 21, 17; 20, 6; Mâh., p. 210, l. 10.

XXI, 1. samgham dāssanam āgami? comp. v. 6; 13, 15. —
2. sajjhâyamāṃ dhâtug°? — „gaṇhati“ is said here and at v. 4 *metri*
causa instead of „gaṇhanti“. Comp. Therigâthâ (Phayre MS., fol. ña):

„ko nu te idam akkhâsi ajânantassa ajânato?“

Samy. Nikâya (Phayre MS. vol. I, fol. ku):

„akkheyyasaññino sattâ akkheyyasmiṃ patitthitâ,

akkheyyamāṃ apariññâya yogamāṃ âyanti maccuno,

akkheyyamāṃ ca pariññâya akkhâtâramāṃ na maññati.“ —

4. tattha X, tassa Y. kattha? — 5^a. gaṇhanti?

sajjhāyam pi suñissāmi bhikkhusaṅghaṅ ca dassanam. |
 rañño saṃkappam aññāya Sakko devānam issaro
 pāturahū dhātugabbhasmiṃ there hi ajjhabhāsatha: |
 rājā bhante datṭhukāmo dhātugabbhassa dassanam.
 saddhānurakkhanatthāya dhātugabbham nayimsu te. |
 disvā dhātugharam rājā vedajāto katañjali
 akāsi dhātusakkāram mahāpūjā ca sattāham. |
 madhubhaṇḍapūjam kāresi sattakkhattuṃ varuttamaṃ,
 akāsi sabbapūjaṅ ca sattakkhattuṃ anagghikaṃ, | 10
 aññam pūjaṅ ca kāresi sattakkhattuṃ yathārahaṅ,
 sattakkhattuṃ ca kāresi dīpapūjam punappunam, |
 pupphapūjam akāresi sattakkhattuṃ manoramam,
 pūritajalāpūjam sattāham dakapūjaṅ ca sattāham. |
 pavālamayajālaṅ ca kārāpesi anagghikaṃ
 Mahāthūpe paṭimukka cīvaram iva pārutaṃ. |
 daḥham katvā dīpadaṇḍam thūpapādasamantato
 sappināliṅ ca pūretvā dīpaṅ jalāpesi sattadhā. |
 telanāliṃ pūretvā thūpapādasamantato
 teladīpaṅ jalāpesi cuddasakkhattuṃ punappunam. | 15
 gandhodakena pūretvā kilāñjam katvāna matthake
 pattharetvā uppalahatthe sattakkhattuṃ akārayi. |
 thūpassa pacchimokāse talāke Khemanāmake
 yojetvā yantakaṃ tattha udakapūjam akārayi. |
 samantā yojanam sabbam kusumānaṅ ca ropayi,
 akāsi pupphagumbaṅ ca Mahāthūpe varuttame. |
 makulapupphitaṃ puppham samānetvāna khattiyo
 akāresi pupphagumbaṃ cuddasakkhattuṃ punappunam. |
 nānāpuppham samocitvā sālindaṃ sabapākāram
 pupphathambham kāretvāna sattakkhattuṃ punappunam. | 20
 ... addasa nānārūpam vicitrakaṃ

7. there hi X, there ti G, there AB. therānam Z. — 8. saddhānu-
 rakkhanaṭṭhāya C. te XG1, tam Y. — 9. mahāpūjaṅ ca N, mahapū-
 jāni Z. — 10^b. sabbapūjam ABG2Z, gabbhapūjam G1X. sappipūjam? —
 11. aūjanapūjam ca kāresi? Comp. Mahāv., p. 212, l. 2. — 12. thūpa-
 pūjam G1X. — ekapūjam Y, dakapūjam X. — 13. paṭimukkaṃ? — pā-
 rutaṃ N, pāruto AFG1Z, pārutā BG2. — 16. pattharetvā AZ. — 17. Tisea-
 nāmake ABC2Z. — dakapūjam N. — 18. kusumāni (which may be the
 correct reading) ABG2, kusumānam FG1Z, kusumāgam N. — akāresi N. —
 19. makulap° G1X, vakulap° Y. — akāsi FY. — 20. samocinitvā Z.

... akâsi samânarûpâni khattiyo. |
 sudhâkammaṃ akâresi Mahâthûpe varuttame.
 abhisekaṃ karitvâna akâsi sudhâmaṅgalaṃ. |
 Sakyaputto mahâvîro assatthadumasantike
 sabbadhammapaṭividdho akârâyi anuttaro. |
 t̃hitò Meghavane ramme yo rukkho dîpajotano
 taṃ bodhim pi abhisekaṃ khattiyo akâsi sînanam. |
 vassaṃ vutthâ pavâresuṃ bhikkhusaṃghasukhâvahâ,
 25 pavâraṇânuḡgahâya pavâraṇadânaṃ akâsi so. |
 adâsi candanaṃ dânaṃ bhikkhusaṃghe gaṇuttame,
 balabheriṅ ca adâsi Mahâthûpe varuttame. |
 laṅkâmadamadâ c' eva seṭṭhakanâṭanâṭakâ
 sabbesaṃ saṃkharitvâna Mahâthûpe adâsi so. |
 visâkhamâse puṇṇamâyam sambuddho upapajjatha,
 taṃ mâsaṃ pûjanatthâya aṭṭhavîsati akârâyi. |
 Mahâmeghavane ramme Thûpârâme varuttame
 kâresi uposathâgâraṃ ubhovihâramantare. |
 akâ aññaṃ bahuṃ puññaṃ dânaṃ câpi anappakaṃ,
 30 aṭṭhavîsati vassâni rajjaṃ kâresi khattiyo. |
 Kuṭikannassa yo putto Nâganâmo 'ti khattiyo
 kâresi ratanamayaṃ iṭṭhakâdim varuttame, |
 dhammâsanaṃ ca sabbattha Ambatthalathûpanuttame.
 giribhaṇḍagahaṇaṃ nâma mahâpûjaṃ akârâyi. |
 yâvata Laṅkâdîpamhi bhikkhû atthi supesalâ
 sabbesaṃ cîvaram datvâ bhikkhusaṃghe gaṇuttam...
 dvâdasâni so vassâni rajjaṃ kâresi khattiyo. |
 Mahâdâṭhikassa putto Âmaṇḍagâmani nâma Abhayo iti
 vissuto

21. samânar° X, samâni r° G1Z, sabbâni r° G2B, samâr° A. —
 22. akâresi ABG2, ca kâresi Z, karissanti XG1. — vv. 22^b — 28 are wanting
 in B. — subham° N, sudhâm° F, thûpam° Z, maṅgalaṃ AG. Comp. Mahâv.,
 p. 212, l. 7. — 23. pakâsesi Z. akârâyi is corrupted; at 13, 50 we have
 instead of it: „buddho âsi“. — 24. t̃hite N, piṭṭhito (°te M) AFGZ.
 — yo F, gho AGZn. — dîpajotako AZ. — sînanam N, dhinnâmanam
 (°tam A) AFG, bhûpati Z. sînâpanam? — 25. bhikkhusaṃghâ su-
 khâvahâ? — pavâraṇâd° C. — adâsi Z. — 27. laṅkâmadamadâ Y, laṅ-
 kâmadadasadâ F. Comp. 6, 69. V. 27^b seems to be a conglomeration
 of fragments of two different verses, the first beginning (comp. 6, 69):
 „sabbe saṃ[ghaṃ]...“ — 28. vesâkhamâse. — 31. iṭṭhakâdim N, °di
 YF. — 32. girigaṇḍigabanan F, giribhaṇḍikan BG2, giribhaṇḍikakan Z, giri-
 gaṇḍikakan G1, giriṃ bhaṇḍikam A. Comp. Mahâv., p. 214, l. 2. — 34. °nâ-
 mako Y.

khanâpesi udapânam Gâmenḍitalâkam pi ca, |
 Rajatalenam kâresi, thûpassa rajatâmayam
 chattâtichattam kâresi Thûpârâme varuttame, | 35
 Mahâvihâre Thûpârâme ubhopâsâdamuttame
 bhaṇḍâgâram akâresi bhaṇḍalenam ca sabbaso, |
 mâghâtā ca akâresi Tambapaṇṇitale pi ca.
 nava vass' atṭha māsāni rajjam kâresi khattiyo. |
 tass' eva kaniṭṭhako rājā Kaṇirajānū 'ti vissuto
 paripuṇṇatīni vassāni rajjam kâresi khattiyo. |
 Âmaṇḍagâmaniputto Cûlâbhayo 'ti vissuto
 patitṭhâpesi so rājā Gaggarârâmam uttamam. |
 rajjam kâresi vass' ekam Cûlâbhayo mahîpati.
 Sîvalî nâma sà itthi Revatî iti vissutâ | 40
 catumâsam rajjam kâresi rañño Âmaṇḍadhîtarō.
 Âmaṇḍabhâgineyyo tu Sîvalim apanîya tam |
 Ilanâgo 'ti nâmena rajjam akârāyi pure.
 Ilanâgo nâma rājā suṇitvâ kapijâtakam |
 Tissadûratalâke ca khanâpesi arindamo.
 chahi vassehi so rajjam kâresi dîpalañjake. |
 Sîvo 'ti nâma nâmena Candamukho 'ti vissuto
 akâsi Manikârâmam vihâre Issaravhaye. |
 tassa rañño mahesî ca Damilâdevîti vissutâ
 tañ ñeva gâme attano vaṭṭam adâsi ârâme.
 satta mās' atṭha vassāni rajjam kâresi khattiyo. | 45
 Tisso ca nâma so rājā Yasalâlo 'ti vissuto
 satta mās' atṭha vassāni rājā rajjam akârāyi. |
 dvârapâlassa atrajo Subharājā 'ti vissuto
 kârâpesi Subhârâmam Villavihâram manoramam, |
 parivenāni kâresi attanâmena sâmakam.
 chamhi vassamhi so rājā issariyam anusâsi so. |
 bhânavâram ekavîsatimam.

34. pi ca ABG2, ca kârāyi Z. iva G1, idha X. — 36. bhaṇḍagharāṃ
 (instead of bhaṇḍalenam) X. — 38. tasseva kaniṭṭhako N, Tisso nâma so
 (yo C) YF. — 41. I believe that dhîtarō ought to be corrected into dhî-
 tikâ which looks very much like it in Burmese characters. — 44. Māni-
 kârâmam Mn, Maṇik' ABCGR, Saṇik° F. Mānikârāgâmam? Comp.
 Mahāv., p. 218, l. 9. — 45^{b, c}. ' is wanting in BG2. — taññeva gâme N,
 taññecagâme F, taññekome A G1Z. — vaṭṭam F, vattam N, vannaṃ A, vaṇ-
 ṇam G1Z. — 47. Mahāv.: Vallivihârakam. — 48. samakam YF, sâmakam N.
 — chahi AZ, chamhi BGX. — vassehi C. chahi vassehi? comp. v. 43.

XXII.

Vasabho nâma so râjâ vihâre Cetiyapabbate
 dasa thûpâni kâresi kittiphalavaruttame. |
 Issariye nâma ârâme vihâraṃ ca manoraṃ
 kâresi uposathaghaṃ dassaneyyaṃ manoraṃ. |
 balabheriṅ ca kâresi Mucelaṃ vihâraṃ uttamaṃ.
 sampatte tîni vassâni chaḷâni cîvaraṃ adâ. |
 sabbattha Laṅkâdîpasmim ârâme santi jinṇake,
 kâresi sabbattha âvâsaṃ dhammikapûjaṃ mahâraḥaṃ. |
 cetiyaghaṃ kâresi Thûpârâme varuttame.
 kâresi pûjayî râjâ catucattâlîsa anûnakaṃ. |
 Mahâvihâre Thûpârâme vihâre Cetiyapabbate
 paccekâni sahaṣâni teladîpaṅ jalâpayi. |
 Mayantiṃ Râjuppalavâpiṃ Vahaṃ Kolambanâmaḥkaṃ
 Mahânikkhavattivâpiṃ Mahârâmettim eva ca |
 Kehâlaṃ Kâlivâpiṅ ca Jambuṭiṅ Câthamaṅanaṃ
 Abhivaḍdhamaṅanaṅ ca icc ekâdasa vapiyo. |
 dvâdasa mâtikaṅ c' eva subhikkhatthaṃ akârâyi.
 puṅṇaṃ nânâvidhaṃ katvâ pâkâraṃ parikhaṃ pure, |
 dvârattâlaṃ akârâyi, mahâvatthuṅ ca kârâyi.
 10 taḥim taḥim pokkharâṅi khaṅâpesi nagare pure, |
 ummaggena pavesayi udakaṃ râjakuṅjaro.
 catucattâlîsa vassâni rajjaṃ kâresi issaro 'ti. |
 Vasabhassa atraḥo putto Tisso 'ti vissuto
 ârâmaṃ Maṅalanâmaḥkaṃ kârâpesi mahâpati.
 kâresi rajjaṃ dîpasmim tîni vassâni tâvade 'ti. |
 Tissassa atraḥo putto Gajâbâhukagâmani
 kârâpesi mahâthûpaṃ Abhâyârâme manorame. |

XXII, 1. kittipâlo v° BG2, kittipalav° AG1. Possibly we should correct: Cittalakûṭṭe varuttame. Comp. Mahāv., p. 221, l. 2. — 3. chaḷâni ABFZ, chaḷâni G, [chaḷâ]naṃ N. A chaḷivaraṃ instead of the ticivara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, panti X. saṃkhaṅari? — 5. pûjâyo? — 7. Mayenti A, Mayanti BG1, Yanti ZG2, Cayantiṃ N, Vassanti F. — Kolambagâmaḥkaṃ, Mahāv. and Mahāv. Tikâ. — Mahânikkavattivâpiṃ ca A, Mahânikkavidhivâpiṃ Mahāv. — Mahârâmettim X, Mahâmettiyaṃ Y, Mahâgâmadviṃ Mahāv. — 8. Koḷivâsaṃ Mahāv. — Jambûdiṃ F, Jambuṭiṅ G1N, Jambuṭiṅ Z, Jambutthaṃ B, Jambuṭiṅ A. Cambuddhiṃ Mahāv. — Vâtamaṅanaṃ Mahāv. — 9. parikhâpâkâraṃ pure Y, parinapâkâraṃ pure F.

mâtattham Gâmaninâmam talâkam kâresi nâyako,
kârâpesi ca ârâmam Rammakam nâma issaro.

dvevîsati vassâni dîpe rajjam akârayîti. |

Mahallanâgo 'ti nâmena Tambapañnimhi issaro

Sâjîlakandakârâmani, dakkhiṇe Goṭapabbatam, |

15

Dakapâsânaârâmam, vihâram Sâlipabbatam

kârâpesi Tanaveliṇ, Rohane Nâgapabbatam. |

ârâmam Girisâlikam kârâpesi vinâyako.

chavassam rajjam kâretvâ gato so âyusaṅkhaye 'ti. |

Mahallanâgassa yo putto Bhâtutisso 'ti vissuto

Mahâmeghavanuyyânâṃ kârâpanatthâya issaro |

parikkhepesi parikkhepam pâkâram dvâratṭâlakam

kârâpesi ca so râjâ ârâmam Varanânakam. |

Gâmaniṃ nâma talâkam khanâpetvâ vinâyako

pâdâsi bhikkhusaṅghassa Bhâtutisso vinâyako. |

20

khanâpesi talâkam tam Randhakaṇḍakanâmakam,

kâres' uposathâgâram Thûpârâme manorame. |

mahâdânâṃ pavattesi bhikkhusaṅghe vinâyako

catuvîsati vassâni rajjam dîpe akârayîti. |

tassa kañiṭṭho nâmena Tisso iti suvissuto

kâresi uposathâgâram Abhayârâme manorame. |

kâresi dvâdasatṭhânâṃ Mahâvihâramuttame,

vihâram kâresi so thûpam Dakkhiṇârâmasavhaye, |

tato aññaṃ bahu punnam kalyâṇe buddhasâsane.

aṭṭhârasâni vassâni issariyam akârayîti. |

25

Tissassa atrajo putto râjârahâ dve bhâtukâ

rajjam kâresu dîpamhi tîṇi vassâni nâyakâ. |

Vañkanâsikatisso tu Anurâdhapure rajjam

tîṇi vassâni kârâyi puññakammânurûpavâ. |

Vañkanâsikatisassa accaye kârâyi suto

14. mâtattham N, yatthâva FGZ, yatthâ ca AB. Comp. Mahâv., p. 223, l. 9. — 15. Sajilakaṇḍakârâmam N, Sajilakandak° F, Sajilakandhak° BG. Mahâv.: Pejalaka. — Goṭapabbatam X, Goṭapabbatam G1, Koṭip° BG2. Mahâv.; Golap° A, Holakapabbate Z. — 16. Mahâv.: Naceli. — 17. Girisâlikam F. Mahâv.: Antogiririhâlikam. — 18. Âhūtisso Y. — Bhavarau° F. Gavaran°? Comp. Mahâv., p. 224, l. 10. — 21. Rannakaṇḍakanâmakam F. Rannakaṇḍakan° B, Rattakaṇḍakan° A, Rannakaṇḍakan° G, Rannakaṇḍakan° Z. — 24. dvâdasatṭhâne A, comp. Mahâv., p. 225, l. 6. — 25. bahum A. — 26. atrajâ puttâ? — vv. 27—31 are wanting in N.

rajjam dvāvīsa vassāni Gajābāhukagāmani. |
 Gajābāhuss' accayena pasuro tassa rājino
 rajjam Mahallakanāgo chabbassāni akārayi. |
 Mahallanāgass' accayena putto Bhātikatissako
 30 catuvisati vassāni Laṅkārajjam akārayi. |
 Bhātikatissaccayena tassa kaniṭṭha-Tissako
 aṭṭhārasa samā rajjam Laṅkādiṭṭhe akārayi. |
 Kaniṭṭhatissaccayena tassa putto akārayi
 rajjam dve yeva vassāni Khujjanāgo 'ti vissuto. |
 Khujjanāgakanitṭho taṃ rājā ghātiya bhātikam
 ekavassam Kuṅjanāgo rajjam Laṅkāya kārayīti. |
 Sirināgo laddhajayo Anurādhapure vare
 Laṅkārajjam akāresi vassān' ekūnavīsati. |
 Sirināgo nāma nāmena Mahāthūpam varuttamaṃ
 35 pūjesi ratanamālena, chattam thūpe akārayi. |
 kāresi posathāgāram Lohapāsādam uttamaṃ,
 ūnavīsati vassāni rajjam kāresi khattiyo 'ti. |
 Sirināgassa atrajo Abhayo nāma mahāpati
 adāsī bhikkhusaṃghassa dvesatasahassarūpiyā. |
 pāsāṇavedim akasi mahābodhivaruttame.
 dvāvīsa vassāni rājā issariyaṃ anusāsi so 'ti. |
 tassa kaniṭṭho rājā tu Tissako isi vissuto
 Abhayārāme Mahāthūpe kāresi chattam uttamaṃ, |
 Mahāmeghavane ramme Abhayārāme manorame
 40 akāsi suvaṇṇathūpam ubhovihāramuttame. |
 sutvā gilānasuttantaṃ Devatherassa bhāsato
 adāsī gilānabhesajjam pañcāvāsaṃ varuttamaṃ. |
 rattim acchariyaṃ disvā āraṇamaṃ Dassamāliniṃ,
 mahābodhimanorame dīparūpe patiṭṭhasi. |
 tassa raṅṅo ta vijite dīpanti akappiyaṃ bahum,
 vitaṇḍavāde dīpetvā dūsesum jinasāsanam. |
 disvāna rājā pāpabhikkhu dūsentam jinasāsanam

28. dvāvīsati BGZ. — 29. pasuro Z, payuro F, sapasuro ABG. sa-
 suro? — 33. rājā ABG2Z, rāja G1, rājani N, bhajani F. — Kuṅjanāgo
 G1Zn, Kuṅcanāgo F, Khujjanāngo A, Kujjanāgo BG2. — 37. rūpiyaṃ A.
 — vv. 42. 43 are wanting in BG2Z. — 42. rattim acch° N, rattinicch° F,
 vārassa acch° AG. — Dipamāliniṃ N, Dassamālini (°ni F) AFG. — dīpa-
 rūpe (°ruse F) X, disarūpe. AG. — patiṭṭhayi A, patiṭṭhasi GX. pati-
 ṭṭhapi? — 43. cipanti AG, dīpanti X. dīpenti? — 44. °bhikkhum Mn.
 °bhikkhū? — dussente A, dūsentē BG2, dūsentam G1Zn, dūsentaw F.

Kapilâmaccaṃ âdâya akâsi pâpaniggahaṃ. |
 vitaṇḍavâdaṃ madditvâ jotayitvâna sâsanâṃ
 Hatthapaṇḥîhi pâsânaṃ adâ Meghavanodanaṃ.
 dvevîsati tu vassâni rajjaṃ kâresi issaro 'ti. | 45
 Tissassa âtrajo putto Sirinâgo 'ti vissuto
 rajjaṃ kâresi dîpamhi dve vassâni anûnakaṃ. |
 mahâbodhissa sâmantâ pâkâraṇ câta maṇḍapaṃ
 akârâyi pâsâdikaṃ Sirinâgavhayaṃ ayam. |
 Asaṅgatisso 'ti nâmena Mahâthûpe varuttame
 sovaṇṇamayâni chattâni kâresi thûpamatthake. |
 maṇinayaṃ sikhâthûpaṃ Mahâthûpe varuttame
 tassa kammaṃ nissande pûjâ kâresi tâvade. |
 Andhakavindasuttantaṃ Devatherassa bhâsato
 catudvâre dhuvayâguṃ paṭṭhapesi arindamo. | 50
 Vijayakumârako nâma Sirinâgassa atrajo
 pituno accaye rajjaṃ ekāvassaṃ akârâyi. |
 rajjaṃ cattâri vassâni Saṃghatisso akârâyi,
 Mahâthûpamhi chattaṃ so hemakammaṇ ca kârâyi. |
 Saṃghabodhi nâma nâmena râjâ âsi susîlavâ,
 dve vassân' eva so râjâ rajjaṃ kâresi khattiyo. |
 ramme Meghavanuyyâne dhuvayâguṃ arindamo
 paṭṭhapesi salâkaggaṃ Mahâvihâramuttame. |
 Abhaya nâma nâmena Meghavaṇṇo 'ti vissuto
 kâresi silâmaṇḍapaṃ Mahâvihâramuttame. | 55
 padhânaabhûmiṃ kâresi Mahâvihârapacchato,
 kâresi bodhiparivâraṃ silâvedhiṃ anuttamaṃ, |
 silâparikhaṇ ca kâresi toraṇaṇ ca mahârahaṃ,
 kâresi silâpallaṅkaṃ mahâbodhigharuttame. |
 uposathagaraṃ kâresi Dakkhinârâmanantare.
 adâsi so mahâdânaṃ bhikkhusaṃghagaṇuttame. |

45. vetullavâdaṃ Y (except G1). This may be the correct reading (see Mahāv., p. 227, l. 6). — Hatthapaṇḥîhi N, Hatthapâṇḥîhi F, Hatthipannîhi ('ntîhi M) Z, Hatthipannîhi ('ṇṇîhi B) ABG. — pâsâṇaṃ B, sâharaṃ F, bâlânaṃ N. Hattha- (or: Satta-) paṇḥîka-pâsâdaṃ? comp. Mahāv., p. 226, l. 11. — 47. câtha? — I give this stanza according to N, the reading of which is confirmed by Mahāv., p. 228, ll. 8. 9. YF (instead of the whole stanza): panakaṃ (patakaṃ Z; F omits this word) pâkâraṃ ca samaṇḍapaṃ akârâyi pâsâdikaṃ. — 48^a is wanting in N. — Asaṅgatisso BG. Read: Saṃghatisso. — 52^b is wanting in YF. — 57. maṇâbedhi-varuttame ABG2Z, °garuttame G1.

katvâ râjaghâram râjâ mahâvatthum manoramam
 bhikkhusamghassa datvâna pacchâ râjâ paṭiggahi. |
 vesâkhapûjam kâresi râjâ Meghavane tadâ.
 10 terasâni hi vassâni issariyam akasi so 'ti. |
 atrajo Meghavaṇṇassa Jēṭṭhatisso mahîpati
 rajjam kâresi dîpamhi Tambapaṇṇimhi issaro. |
 maṇim mahaggham pûjesi Mahâthûpe varuttame.
 katvâna lohapâsâdam pûjetvâ maṇim uttamam |
 Maṇipâsâdo 'ti paṇṇattim kârâpesi narâsabho.
 kârâpetvâna ârâmam Pâcînatissapabbatam |
 pâdâsi bhikkhusamghassa narindo Tîssasavhayo.
 Âlambagâmatalâkam gaṇhâpetvâ mahîpati |
 aṭṭha samvaccharam pûjam kârâpesi narâsabho.
 15 rajjam kâresi so râjâ dasa vassâni Tambapaṇṇike. |
 Jēṭṭhatissaccaye tassa Mahâseno kaniṭṭhako
 sattayîsati vassâni râjâ rajjam akârayi. |
 tadâ so râjâ cintesi sâsane dvîsu bhikkhusu
 ke dhammavâdino bhikkhû ke ca adhammavâdino, ke lajjî
 ke alajjino? |
 vicinetvâ imam attham gavesanto lajjipuggale
 addasa pâpake bhikkhû assamaṇe paṭirûpake. |
 pûtikunapasâdise vattam va nîlamakkhike
 asante assamaṇake addasa paṭirûpake |
 Dummittam Pâpasonam ca aññe ca alajjipuggale;
 20 upento pâpake bhikkhû attham dhammañ ca pucchi so. |
 Dummitto Pâpasono ca aññe ca alajjipuggalâ
 rahogatâ mantayanti dûsanatthâya subbate. |
 ubhosamaggabhâvissam anuññâtam Kumârakassape
 akappiyan ti dîpesum dussilâ mohapârutâ. |
 Chabbaggiyanam vatthusmim ananuññâtam dantavattakam

64. As to „gaṇhâpetvâ“ (or „khanâpetvâ?“) comp. 20, 34. 35. —
 68. vicinetvâ ABG2, viriyetvâ F, vicinetvâ G1Zn. vicinivâ? — paṭirû-
 papake (sic) N, [pa]uâpaṭidûsake [„pa“ is expunged] F, pake G1, pâpake
 ABG2, pâpakâmike Z. — 69. vattam va Y, vattava N, cattaṃ ca F. —
 72. ubhosamaggabhâviyam N, ubhosamaggam bhâvissam F, ubhosamaggam
 vibhavissam Y. The way for correcting these words is shown by the Ma-
 hâv. Tikâ, fol. 171: „Kumârakassapavattunhi (Mahâvagga, I, 75) anuññâtam
 gabbhamâsena paripuṇṇavîsativassûpasampadam pi na vaṭṭatîti.“ I therefore
 conjecture: upasampadam gabbhavîsam (or: °vise). — 73^a. annuññâ-
 tam Y. — dunnivatthakam (°ttakam BG) Y, dantavattakam X. The reading

anuññātan ti dīpesuṃ alajjī dantaṅṅikā. |
 imaṃ c' aññam bhikkhū attham aññe bahu akāraṇe
 adhammo iti dīpesuṃ alajjī lābhahetukam. |
 asādhusaṃgamen' eva yāvajīvam subhāsubham
 katvā gato yathākammaṃ so Mahāsenabhūpati. | 75
 tasmā asādhusaṃsaggam ārakā parivajjiya
 ahim vāsivisaṃ vāsi kareyy' atthahitam bhava 'ti. |

Dīpavamsaṃ niṭṭhitam.
 nibhānapaccayo hotu.

of X is confirmed by the Mahāv. Tikā, l. 1.: „Chabbaggiyānam bhikkhū-
 nam vatthumhi anuññātam (ananuññāte?) dantamaye vijānīmi.“ As to the
 reading of Y, compare the following passage of the Cullavagga (Paris MS.,
 fonds Pāli 20, fol. ūṇi): „tena kho pana samayena Chabbaggiyā bhikkhū
 dunnivatthā duppārutā anākappasampannā bhattaggaṃ gacchanti“ etc. For
 further details, see my note on this passage in the Translation.

73. dantaṅṅikā X. dandhagaṅṅikā? — 74. bahū? — 76. vasi?
 Comp. Mahāvamsa, p. 238, l. 5.

TRANSLATION.

Adoration to the venerable, holy, universal Sambuddha.

I.

1. I will set forth the history of Buddha's coming to the Island, of the arrival of the relic and of the Bo (branch), of the doctrine of the teachers who made the recensions (of Dhamma and Vinaya), of the propagation of the Faith in the Island, of the arrival of the chief of men (Vijaya); listen. 2. Listen attentively to (the history proclaimed by) me, which inspires joy and delight, which causes serenity and gladdens the mind, which comprises many various forms. 3. With elated minds, satisfied, delighted and joyful, attentively receive the faultless, auspicious discourse. 4. Listen all, giving your minds (to the subject); I will proclaim a history, handed down from generation to generation, highly praised, adorned in many ways, joined together in this (work), just as flowers of various kinds (form a garland). 5. Attend to this incomparable praise of the Island (Ceylon), which dwells upon the most excellent successions (of teachers and kings), which is new and unrivalled and well narrated, which has been handed down by Saints, which is praised by all good men and revered by the holy ones.

6. On the immovable, firm, unshaken throne, a place worthy of the eminent one, the highest of men sat down, establishing himself in the four branches (of fortitude).
7. Seated on this most excellent throne, at the foot of

the king of trees, the chief of men, the highest among human beings, like a fearless lion, did not tremble, when he saw Mâra with the hosts of his army. 8. Having overcome the dispute of Mâra and put him to flight together with his army, the Conqueror, full of joy, wise, tranquil, and steadfast, — 9. mastered the state of meditation which consists in spiritual insight, and the thorough perfection of attention, (and also the knowledge of) many various qualities, distinguished by manifold attributes. 10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night. 11. Thereafter, in the last watch, he revolved (in his mind) the causes of existence; the glorious One fixed the mind on them in direct and reverse order. 12. Having thoroughly understood the Dhamma, the highly wise One, who had reached emancipation by the destruction of human passions, taught (created beings) the abandonment (of temporal obstacles) and the attainment of the path (to sanctification). 13. The great Sage obtained („*abhisambuddha*“) the most excellent knowledge of omniscience. Thus first arose the title „Buddha, Buddha“. 14. Having penetrated all qualities and uttered his proclamation (of triumph)¹⁾, the light-giver then spent seven days on that most excellent throne. 15. He in whom all fear had ceased, who had performed his duties and was free from sin, delighted, glad, and joyful, thought many kind thoughts. 16. In one moment, in one instant a Buddha surveys the whole world; he unveiled his five-fold power of vision and looked down over many people. 17. The highest of men sent forth the irresistible power of his knowledge; the stainless teacher then saw the most excellent Lañkâdîpa, — 18. an exquisite country, endowed with a beautiful climate, fertile, a mine of treasures, which had been visited by former Buddhas and had been inhabited by multitudes of Saints. 19. Perceiving the most excellent island of Lañkâ, a fertile region, a dwelling-place

1) This proclamation of triumph is the famous stanza, Dh.p., v. 153.

fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. „In the present time Yakkhas, Bhûtas and Rakkhasas (inhabit) Lañkâdîpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot. 21. Having driven out the hosts of Yakkhas, the Pisâças and Avarddhakas, I will establish peace in the island and cause it to be inhabited by men. 22. ... Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Lañkâdîpa, an opportunity will arise for (the propagation of) the Faith. 23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints, — 24. I shall reach complete Parinibbâna like the setting sun. Four months after my Parinibbâna the first convocation will be held ...; 25. a hundred and eighteen years later¹⁾ the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudîpa, a highly virtuous, glorious monarch known as Dhammâsoka. 27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Lañkâdîpa.“ 28. Having foreseen these circumstances which were full of importance, (and understanding) the right and wrong time, the blessed Buddha placed a (divine) guard over this island. 29. 30 The Jina, having performed his various duties during the seven-times seven days (at the following places, that is) the throne, the Animisa (Cetiya) the cloister, the jewel-house, the Ajapâla and Mucalinda trees, and seventhly near the Khîrapâla grove, the hero went to Bârânasî in order to establish the kingdom of the Truth. 31. When he established the kingdom of the Truth and preached the most excellent Truth, the conversion of eighteen koṭis of beings took place. 32. Kondañña, Bhaddiya, Vappa, Mahânâma, and Assaji, these five great Theras attained emancipation when

1) A mention of the second convocation, which was held a hundred years after Buddha's death, is wanting in the MSS.; the third is said to have been held 118 years after the second.

he had preached the Anattalakkhaṇa discourse. 33. Residing in Bārāṇasî, in Isipatana, the Jina released the four friends of Yasa and, besides, the fifty youths. 34. Having spent the rainy season in Bārāṇasî, the Tathâgata released in the Kappāsika grove the Bhaddavaggiyas. 35. Wandering thence from place to place, he came to Uruvelâ; there the stainless Teacher saw Uruvelakassapa, an ascetic of the Jaṭila sect. 36. In the room where Kassapa kept his sacred fire, the highest of men conquered a serpent. Witnessing this miracle they all invited the Tathâgata: 37. „Reside here, o Gotama, during the four winter months; we will daily provide you with rice.“ 38. The Tathâgata, the chief of men, residing during the winter in Uruvela, devoted himself to the conversion of the Jaṭilas together with their followers. 39. (Once, during that period,) both Aṅgas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought: 40. 41. „The great Samana possesses high (magical) powers and great faculties; if he shall perform miracles or preach in the great assembly, the fee will escape me and go to Gotama. Well, the great Samana should not appear in the assembly.“ 42. The Tathâgata understands action and resolution, intention and desire, the sixteen constituent parts of thought. 43. Having understood the thought of the Jaṭila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudîpa collecting alms. 44. Near the Anotatta lake Buddha took his meal; there he gave himself up to meditation (jhâna) and compassionate thoughts.

45. With his Buddha-eye, the highest in the world looked over the universe; the stainless Teacher (then) saw the most excellent Laṅkâdîpa. 46. At that time the ground of Laṅkâ was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, — 47. and savage, furious, pernicious Pisâcas of various shapes and full of various (wicked) thoughts, all had assembled together. 48. „I shall go there, in their midst;

I shall dispel the Rakkhasas and put away the Pisâcas; men shall be masters (of the island).“

49. Having considered this matter full of compassion, the great hero rose into the air and came hither from Jambudîpa. 50. In the midst of the assembly of Yakkhas, above their heads, he was seen, standing in the air, holding his seat (in his hands). 51. The assembled hosts of Yakkhas saw the Sambuddha standing there, but they did not think that he was the Buddha; they supposed him to be another Yakkha. 52. On the bank of the river, near Mahiya Pokkhala, on the site of the Subhaṅgana Thûpa, there the highest of men stood, and entered upon the highest ecstatic meditation. 53. The Sage, the awakener of quick attention, speedily entered upon that meditation (by revolving) in a moment by one thought (the whole system of qualities). Suddenly he thence rose; he who had reached (all) perfections by his virtuous resolutions, . . . finished his meditation. 54. There the hero stood, performing miracles by his (magical) power, like a Yakkha of high (magical) power and great (supernatural) faculties; gathering (?) thick clouds, containing thousands of rain drops, he sent rain, cold winds, and darkness. 55. (He then spoke to the Yakkhas:) „I will send you heat; give unto me a place where I may sit down. I possess such power over the fire as will dispel these dangers.“ 56. (The Yakkhas replied: „If thou art able to dispel them, sit down wherever thou likest; we all consent; show thy power over the fire.“ 57. (Buddha replied:) „You all ask me for warmth; I shall quickly produce the great heat which you are desiring, a fierce, burning fire.“ 58. As the sun shines in summer at noon, so fearful heat penetrated the assembly of Yakkhas. 59. Like the heat spread by the four suns at the end of a Kappa, such and greater still was the glow sent forth by the seat of the Teacher. 60. As the rising sun cannot be restrained in the sky, thus (Buddha's) carpet of skin cannot be restrained in the air. 61. The carpet diffused great heat, like the fire at the end of the Kappa, as the sun (scorches) the earth,

or like a great flame of fire. 62. Diffusing heat like a heap of burning coals, the carpet appeared similar to a cloud, or to a glowing iron mountain. 63. It spread insupportable heat over the islands. The Yakkhas quickly fled in all ten directions, to the east, the west, the south, the north, above, and beneath. 64. „Whither shall we go for safety and refuge? How shall we be released from this fearful being? 65. If this powerful Yakkha assumes the form of the fiery element, and burns us, all of us Yakkhas will perish like a handful of chaff, like dust blown away by the wind.“ 66. And Buddha, the chief among Sages, the bringer of happiness, the compassionate, merciful great Sage,* when he saw the afflicted, frightened Yakkhas, thought how to administer joy to the minds of these non-human beings. 67. (He) then (thought of) another island, similar to this, with low ground and high ground, with many various aspects, beautifully adorned by rivers, mountains, and lakes, the island of Giri, most similar to the country of Lañkā. 68. (It was) free from danger, well protected, surrounded by the ocean, full of excellent food and rich grain, with a well tempered climate, a green, grassy land, the beautiful island of Giri, superior to this (island). 69. It was charming and delightful, green and cool, adorned by gardens and forests. exquisite; there were trees, full of blossoms and fruits; it was empty and solitary, subject to no master. 70. (It was situated) in the great sea, in the midst of the ocean and of the deep waters, where the waves incessantly break; around it there was a chain of mountains, towering, difficult to pass; to enter it against the wish (of the inhabitants) was difficult. 71. Full of desire and anger towards other beings, backbiting, pitiless, given to injuring other beings, cruel and furious, violent, merciless, . . . 72. (Buddha thus spoke:) „Ye Rakkhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Lañkā, the whole old island of Giri; may they all inhabit it and multiply undisturbed. 73. This country of Lañkā is a residence inhabited by men since remote Kappas;

may many men dwell in the country of Lañkâ, as they did in former times in the Oja, Vara, and Manda island. 74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha.“ 75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks. 76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes. 77. Having joined the beautiful island to the other, the Tathâgata transported (?) the Rakkhasas, (saying:) „May all Rakkhasas dwell in Giridîpa....“ 78. The eager Yakkhas ran to Giridîpa, like thirsty people in summer to a river; they all entered it never to return; the Sage (then) restored the island to its former place. 79. The highly satisfied Yakkhas and the highly pleased Rakkhasas, having received this excellent island which they desired, all began to laugh with great joy, and all went to celebrate the festival called Nakkhattamaha. 80. When Buddha saw that joy had been restored to these non-human beings, he the Jina, having exerted his benevolence towards them, pronounced the spell of protection. Having walked three times round the island, for the sake of its ever-lasting protection and the expulsion of the Yakkha hosts, — 81. having comforted the Pisâcas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathâgata returned to Uruvela.

Here ends (Buddha's) subjection of the Yakkhas.

II.

1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anāthapiṇḍika). 2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapaṇṇi. 3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapaṇṇi. By dispelling the Avaruddhaka (demons) he (once) himself had made the island empty. 4. (But) now the mountain serpents and the sea serpents fought a battle in the island, having arranged their arrays on both sides, an awful struggle. 5. All those Nāgas possessed great (magical) powers, all were frightfully venomous, all were wicked and violent, furious and filled with desire. 6. The Serpents were quick and excessively powerful, corrupt, cruel, and harsh, hasty, given to anger, longing for destruction (?). 7. Powerful Mahodara and resplendent Cūlodara, both were valiant, both had an exceedingly brilliant appearance. 8. No one saw a way how peaceably to compose that struggle (?) Mahodara whose fierceness was furiously excited by pride, was destroying the island with its mountains and its forests: „I will kill all hostile serpents.“ 9. Cūlodara, filled with pride, roared: „May thousand koṭis of Nāgas approach; I will slay all them who dare to enter the battle; I will change the island, all its hundred yojanas, into one desert.“ 10. The Serpents whose venomous fury could not be restrained, who possessed high (magical) powers, raged and sent forth flames (sent forth smoke and flames?); the Serpent kings, infatuated with anger, incited them to destroy the foes (who opposed them) in the battle.

11. Buddha, the blessed wanderer through the world, when he perceived the anger of the Serpent kings, (and saw) that the island was being destroyed, thought, in order to prevent this, many kind thoughts, for the sake of the highest bliss of (men) and gods. 12. (He thus reflected:) „If I do not go (to Laṅkā), the Serpents will not

become happy; the island will be destroyed, and there will be no welfare in future time. 13. Out of compassion for the Nâgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?). 14. I perceive the excellent qualities of Lañkâdîpa; the Serpents shall not destroy the island from which I formerly have driven out the Yakkhas, and to which I have done good." 15. Speaking thus the Sambuddha rose from his seat; he who possessed the gift of (supernatural) vision, left the Gandhakutî, and stood in the door (of the Jetavana garden). 16. All the gods who resided in the trees of the Jetavana garden, offered their services to him: „Let us go (with thee, o Sage who art) possessed of (supernatural) vision." 17. (Buddha replied:) „Nay, remain ye all, Samiddhi alone may go (with me)." (Samiddhi) went, taking up the tree (where his residence was,) and holding it from behind (over Buddha's head). 18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathâgata. 19. The highly powerful king of gods gave shade to the Sambuddha, the highest among men, and held (the tree) from behind over the most excellent Buddha. 20. The highest of men went to the place where the Nâgas fought their battle; the merciful Teacher (there) stood in the middle of both noble Nâgas. 21. Going through the air over the heads of both Nâgas, the Sambuddha, the chief of the world, produced a deep, terrifying darkness. 22. There arose a thick darkness, caused by the great (magical) power of the lion (among men); he was covered and veiled (?) by the darkness, and the tree too (?). 23. The frightened, terrified Nâgas did not see each other, nor did they see the Jina (?), (or) to what side they should direct their attacks. 24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sambuddha. 25. When (Buddha) perceived that they were struck with horror, when he saw that the Nâgas were terrified, he sent forth his thoughts of kindness towards

them, and emitted a warm ray of light. 26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky. 27. Standing there, resplendent with all the six colours, shining in the air, illuminating the ten regions (of the world), he thus addressed the Nâgas: 28. „From what cause, o great king, did this contention among the Nâgas arise? Out of compassion towards yourself I have come speedily hither.“ 29. (They replied:) „This Nâga Cûlodara and that Nâga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure.“ 30. The Sambuddha addressed a speech full of compassion to the savage Nâgas: „Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nâgas, great suffering? Destroy that small throne, but do not destroy each other. Destroying one the other you are going to cause an unheard of destruction of life.“ 32. Then he who possessed the gift of (supernatural) vision, agitated the Nâgas by (the description of) the sufferings in hell; he unfolded to them the (laws of) birth in the worlds of men and devas, and the nature of Nibbâna. 33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nâgas, casting themselves down, propitiated the Tathâgata. 34. All the Nâgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty koṭis of living beings. 35. (Thus they spoke:) „We might perish, all we Nâgas, on account of this throne.“ 36. The two Nâga (kings), for the sake of restoring peace, took that most excellent throne (and thus spoke to Buddha:) „Accept this throne out of compassion, (o Sage who art) gifted with (supernatural) vision.“ 37. The Sambuddha who possessed the gift of (supernatural) vision, accepted it by remaining silent. When they understood that he had accepted it, the two great Serpents were delighted. 38. (They thus addressed Buddha:) „May the blessed One sit down on this splendid, noble Veluriya throne which the Nâgas were longing for.“ 39. The

Nâgas placed that throne in the midst of the two islands. There, on that throne, the light-giving king of the Truth sat down. 40. When those eighty kotis of Nâgas had propitiated the Sambuddha, the Nâgas there served to him a meal, food and drink. 41. When he had removed his hands from the bowl, the eighty kotis of Nâgas, surrounding him, sat down near the supreme Buddha.

42. At the mouth of the Kalyâṇî river there lived a Nâga together with his children and with a great retinue of Nâgas; his name was Maṇiakkhika. 43. (He was) full of faith, and had taken his refuge (in Buddha), a true and righteous believer. When he came to that assembly of Nâgas, his faith still increased. 44. When this Nâga perceived the Buddha's power, his compassion, and the fear of the Serpents (?), he bowed to him, sat down, and thus entreated the Tathâgata: 45. „Out of compassion to this island thou hast first dispelled the Yakkhas; this kindness towards the Nâgas is thy second act of compassion towards the Island. 46. May the holy, great Sage show his compassion still another time; I shall attend and do service to thee.“ 47. Having heard what the Nâga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Laṅkâdîpa. 48. Having sat on the throne, the light-giver arose; the Sage then rested during the midday time in the interior of the island. 49. In the interior of the island the supreme light spent the day; he who possessed the gift of (supernatural) vision, entered upon the Brahma-vihâra meditation. 50. At evening time the Jina thus spoke to the Nâgas: „Let the throne remain here; may the Khîrapâla tree¹⁾ station itself here. Worship, o Nâgas, all of you this tree and the throne.“ 51. Having spoken thus, and preached to the Serpents, and given them that sacred object used by (himself), the Sambuddha returned to the Jetavana.

Here ends the conquering of the Nâgas

1) This is the tree which the god Samiddhi had taken to the island see v. 17 et seq.

52. Again, in the eighth year (after Buddha had reached Sambodhi), the Nāga king Maṇiakkhikā invited the great hero together with five hundred Bhikkhus. 53. (These Bhikkhus) whose senses were subdued, who possessed the high (magical) powers, surrounded the Sambuddha; the Sage rose up into the air in the Jetavana, and proceeding through the air, he came to Laṅkā, to the mouth of the Kalyāṇī river. 54. All the Serpents constructed a pavilion of precious stones on the ground, and covered it with garments of different colours, with divine clothes. 55. (There were) ornaments of various precious stones, various blossoms of many descriptions, many flags of various colours; the pavilion was adorned in many ways. 56. They spread (cloth over the) entire (floor) and prepared seats; (then) they introduced the Fraternity with Buddha at its head, and invited them to sit down. 57. Sitting down together with five hundred Bhikkhus, the Sambuddha entered upon ecstatic meditations; he diffused (the rays of) his kindness to all quarters (of the horizon). 58. Seven times Buddha together with his pupils attained mystical trance; at that place (subsequently) the Mahāthūpa was built, the most excellent Cetiya. 59. The Nāga king Maṇiakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nāga, having taken food, and gladdened (the Nāgas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dīghavāpi Cetiya, Buddha, he who was full of compassion to the world, descended from the air and again entered upon mystical meditation. 61. Having arisen from the trance at that place, the light-giving king of the Truth together with his pupils, wandering through the air, then proceeded to the place where the Bo tree was to be stationed in the Mahāmeghavana garden. 62. The Bo trees of three former Buddhas (there also) had been established on the ground; to that place he went, and there he entered upon meditation. 63. (He thus prophesied:) „Three Bo trees (have stood) at this place at (the time of) the teaching of

three Buddhas; my Bo tree also will stand on this very spot in future time." 64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden. 65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed: 66. „This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected. 67. This place secondly Konâgamana, the chief of men, has 68. This place thirdly Kassapa, the chief of the world, has . . . 69. Myself, Sambuddha Gotama, the descendant of the Sakya tribe, the chief of men, have attained (trance), seated on this spot, where a throne is to be erected."

III.

1. Setting aside the kings who reigned in the past kappa, to whatever forms of existence they may have passed, I shall completely enumerate the kings of the present kappa. 2. Their descent, their name and tribe, their age and (the length of) their reign, all that I will proclaim, listen to it according to the truth.

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahâsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyâna and Varakalyâna, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhâtâ who reigned over the four Dîpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahâmucala, Mucalinda, and also Sâgara, Sâgaradeva, and Bharata, the prince called Bhagîrasa, — 7. Ruci, and he who was called Mahâruci, Patâpa, and also Mahâpatâpa, Panâda, and Mahâpanâda, the king called Sudassana, — 8. he who was called Mahâsudassana, two Nerus, and Accimâ. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusâvatî, in Râjagaha, in Mi-

thilâ, best of towns, these kings reigned; their age extended to an Asamkheyya (of years).

10. Ten times ten is one hundred; ten times a hundred is one thousand; ten times a thousand is ten thousand; ten times ten thousand is a hundred thousand; — 11. ten times a hundred thousand is one koṭi; (the following numerals are) pakoṭi, koṭippakoṭi, nahuta, and ninnahuta, abbuda, and nirabbuda, — 12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarîka, paduma. 13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called *asamkheyya* (not calculable).

14. One hundred kings, sons of Accimâ, governed their great kingdom in the town called Pakula (?). 15. The last of these kings was the prince called Arindama; his sons and grandsons, fifty-six princes, governed their great kingdom in the town of Ayujjhanagara. 16. The last of these kings was Duppasaha, the lord of the earth; his sons and grandsons, sixty rulers of the earth, reigned over their great kingdom in Bârâṇasî, best of towns. 17. The last of these kings was the prince called Ajitajana; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Kapilanagara. 18. The last of these kings was Brahmadata, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in Hatthipura, best of towns. 19. The last of these kings was Kambalavasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakkhu. 20. The last of these kings was Purindada, honoured by the surname Deva; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in Vajirâ, best of towns. 21. The last of these kings was the prince called Sâdhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Madhurâ, best of towns. 22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Aritthapura. 23. The last of these kings was the chief

of men called Sitthi; his sons and grandsons, seventeen princes, reigned there in the town of Indapatta. 24. The last of these kings was Brahmadeva, the lord of the earth; his sons and grandsons, fifteen princes, reigned there in the town of Ekacakkhu. 25. The last of these kings was Baladatta, the lord of the earth; his sons and grandsons, fourteen royal princes, governed their great kingdom in the town of Kosambî. 26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kannagoccha. 27. The last of them was the king renowned by the name of Naradeva; his sons and grandsons, seven royal princes, governed their great kingdom in the town of Rojânanagara. 28. The last of these kings was the prince called Mahinda; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of Campânagara. 29. The last of these kings was Nâgadeva, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of Mithilânagara. 30. The last of these kings was valiant Buddha-datta; his sons and grandsons, twenty-five princes, governed their great kingdom in Râjagaha, best of towns. 31. The last of these kings was the prince called Dîpankara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkasilâ, best of towns. 32. The last of these kings was the prince called Tâlissara; his sons and grandsons, twelve royal princes, reigned over their great kingdom in Kusinâra, best of towns. 33. The last of these kings was the prince called Purinda; his sons and grandsons, nine royal princes, reigned over their great kingdom in the town of Malitthiya (Tamalitti?). 34. The last of these kings was Sâgaradeva, the lord of the earth; his son Makhâdeva was a great, liberal giver. 35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Mithilânagara. 36. The last of these kings was Nemiya, honoured by the surname Deva, a universal monarch, a lord of the whole earth which the ocean surrounds.

37. Nemiya's son was Kalârajanaka; his son was Samamkura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bârânasî, best of towns. 39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitasena; — 40. (then followed) Dhammasena, Nâgasena, the (king) called Samatha, Disampati, Renu, Kusa, Mahâkusa, Nayaratha, and also Dasaratha, — 41. Râma, the (king) called Bilâratha, Cittadassî, Atthadassî, Sujâta, and Okkâka, Okkâmukha, and Nipura, — 42. Candimâ, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jâlî, and Sîhavâhana, prince Sîhassara, the wise preserver of royal succession. 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila(vatthu). 44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sîhahanu. 45. The sons of that (?) Sîhahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, — 46. king Sakkodana, and king Amitodana; all these five kings had names containing the word *odana*. 47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Kâhulabhadda, and then left his home in order to strive for Buddhahship.

48. The total number of these highly powerful . . . kings is four Nahutas, one hundred thousand, and three hundred more. 49. So many lords of the earth are mentioned who originated from the family of the Bodhisatta in this first (?) kappa, preservers of royal succession, rulers of men¹). —

50. Perishable, alas! is whatever exists, subject to origin and decay; it appears and perishes; its extinction is bliss.

End of the great lineage of kings.

1) The last words, which I think belong to this place form, in the MSS., the second part of v. 53.

51. The king called Suddhodana reigned in the town called Kapila(vatthu), he the royal son of Sihahanu. 52. Amid the five mountains, in Râjagaha, best of towns, reigned the prince who was called king Bodhisa (Bhâ-tiya!¹). 53. Suddhodana and Bliâtiya were friends of each other. When (Bimbisâra) was eight years old, five wishes arose (in his mind): 54. „May my royal father instruct me in the duties of royalty; may he the Buddha, the highest of men, arise in my kingdom; — 55. may the Tathâgata show himself first to me (before going to other kings); may he preach to me the eternal Truth; may I penetrate that most excellent Truth.“ 56. These were the five wishes which arose in Bimbisâra's mind. When he was fifteen years old, he received the royal coronation after his father's death; — 57. he (Buddha) the chief of the world arose in his beautiful kingdom; the Tathâgata showed himself to him first; when he preached his eternal Truth, the lord of the earth apprehended it. 58. The great hero then was full thirty-five years old; Bimbisâra, the lord of the earth, was thirty years old. Gotama was five years older than Bimbisâra. 59. Fifty-two years this prince reigned; thirty-seven years he reigned after having formed that connection with the Buddha. 60. Prince Ajâtasattu reigned thirty-two years. Eight years after his coronation the Sambuddha reached Parinibbâna. 61. After the Parinibbâna of the Sambuddha, the highest One in the world, the chief of men, that prince reigned (still) twenty-four years.

IV.

1. The congregation of Bhikkhus, seven hundred thousand (in number), assembled, holy men who having subdued their passions and having become pure, had all attained the summit of perfection. 2. They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred Theras.

1) The father of Bimbisâra.

3. Kassapa was the chief propounder of the Dhutaṅga precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), wise Upāli was chief in the Vinaya, — 4. Anuruddha in the (supernatural) visions, Vaṅgīsa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, — 5. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha's doctrine). 6. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 7. The Bhikkhus composed the collection of Dhamma and Vinaya by consulting Upāli about the Vinaya, and by asking the (Thera) called Ānanda regarding the Dhamma. 8. Thera Mahākassapa and the great teacher Anuruddha, Thera Upāli of powerful memory, and the learned Ānanda, 9. as well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six (supernatural) faculties and the great (magical) powers, who had attained the mystic trance proceeding from self-concentration, who had completely mastered the true faith, — 10. all these five hundred Theras bore in their minds the nine-fold doctrine of the Jina, having acquired it from the best of Buddhas. 11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, — 12. they who knew the Dhamma, who knew the Vinaya, who all were acquainted with the Āgamas, who were unconquerable, immovable, similar to their master, ever worshipful, — 13. they who had received the perfect doctrine, first (among religions), from the first (among teachers), who were Theras and original depositaries (of the Faith), made this first collection. Hence this whole doctrine of the Theras is also called the first (or primitive) doctrine. 14. Assembled in

the beautiful Sattapaṇṇa cave, the five hundred Theras, the teachers, arranged the nine-fold doctrine of the Teacher. 15. The nine-fold doctrine of the Teacher (comprises) Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla. 16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paṇṇāsakas, Saṃyuttas, and Nipātas¹), composed the collection of the Āgamas which is known by the name of the Suttas. 17. As long as the true doctrines remain, as long as the collection does not perish, so long — a long time — will the teaching of the Master last. 18. The immovable, firm, insubvertible earth quaked on the appearance of the Collection of the Vinaya and of the Dhamma, which is worthy of the Faith. 19. Nobody, may a Saṃmaṇa come or a Brāhmaṇa of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru. 20. Neither a deity nor Māra nor Brāhmā nor any earthly beings can find in it even the smallest ill-spoken sentence. 21. Thus the collection of the Dhamma and of the Vinaya is complete in every part, well arranged and well protected by the omniscience of the Teacher. 22. 23. And those five hundred Theras, chief among whom was Mahākassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma. 24. The doctrine of the Theras, which is founded on true reasons, which is free from heresies, full of true meaning, and supports the true faith, will exist as long as the Faith. 25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma. 26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

Here ends the Council of Mahākassapa.

1) These are the sections into which the Dīgha-, Majjhima-, Saṃyuttaka-, and Aṅguttara-Nikāya respectively are divided.

27. Sixteen years had elapsed after the protector of the world had entered Nibbâna; it was the twenty-fourth year of Ajâtasattu's (reign), and the sixteenth of Vijaya's; — 28. learned Upâli had just completed sixty years, (then) Dâsaka received the Upasampadâ ordination from Thera Upâli. 29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upâli recited. 30. Upâli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas. 31. Buddha spoke regarding the learned Upâli in the assembly (of the Bhikkhus): „Upâli is the first chief of the Vinaya in my church.“ 32. The great teacher, being thus installed in the midst of the Assembly, recited the three Piṭakas to a thousand (pupils), chief among whom was Dâsaka. 33. Upâli taught five hundred Theras whose passions had been extinguished, who were pure, holy, and speakers of truth, the (texts of the) faith. 34. After the Sambuddha had attained Parinibbâna, the great teacher Thera Upâli taught then the Vinaya full thirty years. 35. Upâli taught the clever Dâsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions). 36. Dâsaka, having learned all the Piṭakas from Thera Upâli, taught it just as his teacher in the Faith (had done). 37. The great teacher (Upâli) entered Nibbâna, after having appointed his pupil, the clever Thera Dâsaka, (to be chief) of the Vinaya. 38. Prince Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upâli attained Nibbâna.

39. Sonaka, a respectable merchant who came from Kâsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Râjagaha) in the Veluvana (monastery). 40. Dâsaka, the leader of the school, dwelt at Giribbaja in the Magadha country, and in his seven and thirtieth year gave Sonaka the first ordination. 41. (When) clever Dâsaka had completed forty-five years, and Nâgadâsa had reigned ten years, and king Paṇḍu-(vâsa) twenty, then Sonaka received the Upasampadâ ordi-

nation from Thera Dâsaka. 42. Thera Dâsaka taught Sonaka also the nine-fold (doctrine); he having learned it from his teacher, (again) taught it (to others). 43. Dâsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nibbâna in his sixty-fourth year.

44. The Thera called Sonaka had just completed forty years; Kâlâsoka had then reigned ten years and half a month in addition; — 45. Pakuṇḍaka was a robber during seventeen years; (of this period) eleven years and six months more had passed, — 46. when Thera Sonaka, the chief of the school, admitted Siggava and Candavajjî to the Upasampadâ ordination.

47. At that time, when Bhagavat had been dead a hundred years, the Vajjiputtas of Vesâlî proclaimed at Vesâlî the ten indulgences: the practice of (keeping) salt in a horn is permissible; the two inch alternative is permissible; the practice of (taking food after the regular meal when going to) the village is permissible; the practice of (holding Uposatha in different) residences (within the same boundary) is permissible; the practice of (obtaining) the consent (of the Fraternity not before, but after an act) is permissible; the practice of (acting according to) example is permissible; the practice of (drinking) milk-whey is permissible; the practice of (drinking) toddy is permissible; sitting (on seats covered with clothes) without fringes is permissible; (the possession of) gold and silver is permissible.

48. When Sambaddha had entered Parinibbâna ten times ten years, the Vajjiputtas proclaimed at Vesâlî these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathâgata. Sabbakâmi, and Sâlha, and Revata, (and) Khujjasobhita, — 50. and Yasa, Sambhûta of Sâṇa, these Theras who had formerly seen the Tathâgata, the pupils of Thera Ânanda; — 51. Sumana and Vâsabha-gâmi, who had formerly seen the Tathâgata, these two most excellent pupils of Anuruddha; — 52. these (and other) Bhikkhus, seven hundred in number, came to Vesâlî

and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

V.

1. At the time of the Parinibbâna (which Buddha attained) at Kusinârâ, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled. 2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth is not his equal. 3. Kassapa, after having selected five hundred amongst the Arahats, taking always the most worthy ones, composed the collection of the Dhamma. 4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa¹) had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapaṇṇa cave, in the Magadha town Giribbaja (Râjagaha), this first council was finished after seven months. 6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world. 7. Kassapa was the chief propounder of the Dhutavâda precepts according to the doctrine of the Jina; Ânanda was the first of those learned (in the Suttas), (the Thera) called Upâli was chief in the Vinaya, — 8. Anuruddha in the supernatural visions, Vaṅgîsa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumârakassapa among the students of various tales, — 9. Kaccâna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other

1) See Mahâvagga, 3, 2.

great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravâda*). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upâli about the Vinaya and learned Ânanda about the Dhamma. 12. 13. Both these, Thera Upâli and Ânanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravâda remained pure and faultless for a long time, for ten times ten years.

16. When the first hundred years had been completed and the second century had begun, a great schism happened, a most violent one, in the doctrine of the Theras. 17. 18. Twelve thousand Vajjiputtas of Vesâlî assembled and proclaimed at Vesâlî, best of towns, the ten indulgences in the doctrine of Buddha, viz.: the indulgence of (keeping) salt in a horn, of the two inches, of the village and the monastery, of residences, of (obtaining) consent, of example, of milk-whey, of toddy, of silver, of seats without fringes. 19. They proclaimed (a doctrine) which was against the Faith, against the discipline, and repugnant to the doctrine of the Teacher; splitting the (true) meaning and the Faith, they proclaimed what was contrary to it. 20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled. 21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, diffi-

cult to conquer, great teachers, were — 22. Sabbakâmi and Sâlha, Revata, Khujjasobhita, Vâsabhagâmi and Sumana, Sambhuta who resided at Sâna, — 23. Yasa, the son of Kâkaṇḍaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesâlî. 24. Vâsabhagâmi and Sumana were pupils of Anuruddha, the other Theras (pupils) of Ânanda; they had all formerly seen Tathâgata. 25. At that time Asoka, the son of Susunâga, was king; that prince ruled in the town of Pâṭaliputta. 26. The eight Theras of great (supernatural) power gained one party for themselves, and destroying (the doctrine of) the ten indulgences they annihilated those wicked ones. 27. 28. After having annihilated the wicked Bhikkhus and after having crushed the sinful doctrine, those eight Theras of great (supernatural) power, those Bhikkhus selected seven hundred Arahats, choosing the best ones, in order to purify their own doctrine, and held a council. 29. This second council was finished in eight months at Vesâlî, best of towns, in the hall called Kûṭâgâra.

30. 31. The wicked Bhikkhus, the Vajjiputtakas who had been excommunicated by the Theras, gained another party; and many people, holding the wrong doctrine, ten thousand, assembled and (also) held a council. Therefore this Dhamma council is called the Great Council (*mahâsamgîti*).

32. The Bhikkhus of the Great Council settled a doctrine contrary (to the true Faith). Altering the original redaction they made another redaction. 33. They transposed Suttas which belonged to one place (of the collection), to another place; they destroyed the (true) meaning and the Faith, in the Vinaya and in the five Collections (of Suttas). 34. 35. Those Bhikkhus, who understood neither what had been taught in long exposition nor without exposition, neither the natural meaning nor the recondite meaning, settled a false meaning in connection with spurious speeches of Buddha; these Bhikkhus destroyed a great deal of (true) meaning under the colour

of the letter. 36. Rejecting single passages of the Suttas and of the profound Vinaya, they composed other Suttas and another Vinaya which had (only) the appearance (of the genuine ones). 37. Rejecting the following texts, viz.: the Parivâra which is an abstract of the contents (of the Vinaya), the six sections of the Abhidhamma, the Patīsambhidâ, the Niddesa, and some portions of the Jâtaka, they composed new ones. 38. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose. 40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohâra Bhikkhus formed two divisions. 41. Afterwards—two schisms took place amongst the Gokulikas: the Bahussutaka and the Paññatti Bhikkhus formed two divisions. 42. 43. And opposing these were the Cetiya, (another) division of the Mahasaṅgītikas. All these five sects, originating from the Mahāsaṅgītikas, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 44. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

45. In the orthodox school of the Theras again a schism occurred: the Mahīnsāsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddayānikas, Channagarikas, and Sammitis. 47. In later times two divisions arose among the Mahīnsāsakas: the Sabbatthivâda and Dhammagutta Bhikkhus formed two divisions. 48. The Sabbatthivâdas and Kassapikas, the Kassapikas and Saṃkantikas, and subsequently another section, the Suttavâdas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravâda, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 50. For-

saking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all. 52. The most excellent Theravâda which resembles a large banyan tree, is the complete doctrine of the Jina, free from omissions or additions. The other schools arose as thorns grow on the tree. 53. In the first century there were no schisms; in the second century arose the seventeen heretical schools in the religion of the Jina. 54. The Hemavatikas, Râjagirikas, Siddhathas, Pubba- and Aparaselikas, and sixthly the Apararâjagirikas arose one after the other.

Here ends the description of the schools of the teachers.

(At the time of the second Council the Theras foresaw the following events¹):

55. „In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samana able (to suppress the schisms of that time). 56. Descending from Brahma's world he will be born in the human race, originating from a Brâhmana tribe, an accomplished master of all Mantras (Vedas). 57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajjî will confer on the youth the Pabbajjà ordination. 58. Then, having received the Pabbajjà ordination and attained the knowledge of the sacred texts, Tissa will destroy the Titthiya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pâtaliputta, a righteous prince, an increaser of the empire.“

60. All the seven hundred Bhikkhus, the Theras, having taught the (true) doctrine and destroyed (the heresy of) the ten indulgences, had attained Parinibbâna. 61. Descend-

1) Here follows an account of the birth and conversion of Tissa Moggaliputta who presided at the third Council. See Mahâvaṃsa, pp. 28—33.

ing from Brahma's world he was born in the human race; at the age of sixteen he had mastered the whole Veda.

62. (Once young Tissa thus addressed the Thera Siggava, who had come to his father's house:) „I ask the Samana a question, answer these questions (concerning) the Rigveda, the Yajurveda, the Sâmaveda and also the Niḡhaṅṭu, and fifthly the Itihâsa“; — 63. and the Thera having given his permission, he asked an exceedingly difficult question. Siggava then spoke to the youth possessed of mature knowledge: 64. „I also will ask you, young man, a question set forth by the Buddha; if you are clever, answer my question truly.“ 65. When the question had been pronounced, (Tissa said:) „That I have neither seen nor heard; I will learn this Mantra, I desire to receive the Pabbajjâ ordination.“ 66. Leaving the narrow way of the life of a layman, the youth went forth into the houseless state and to the condition of calm, according to the Jina's faith. 67. The disciple, desirous of learning and full of reverence, was taught the nine-fold doctrine of the Teacher by learned Candavajjî. 68. Siggava who had vanquished the young man, conferred on him the Pabbajjâ ordination; learned Candavajjî taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbâna.

69.¹⁾ Two years of Candagutta, fifty-eight of king Pakuṇḍaka having elapsed, Siggava having just completed his sixty-fourth year, Moggaliputta received from Thera Siggava the Upasampadâ ordination. 70. Tissa Moggaliputta, having learned the Vinaya from Candavajjî, reached emancipation by the destruction of the substrata (of existence). 71. Siggava and Candavajjî taught the glorious Moggaliputta all the Piṭakas which are filled with collections referring to both (Bhikkhus and Bhikkhunîs) (or:

1) In the following account, some of the numbers mentioned are evidently wrong; I have preferred, however, not to correct them, since the cause of these errors may be attributed as well to the author as to copyists.

the Sutta collection, as it had been settled at the two convocations?). 72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbâna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbâna. 74. (Siggava was) a dweller in the forest, keeping the Dhutaṅga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine. 75. In a remote, delightful abode, in the depth of a great forest, this hero (lived) alone without a companion, like a valiant lion in his mountain cave.

76. Sixteen years had elapsed after the protector of the world had attained Nibbâna, learned Upâli had completed sixty years; — 77. it was the twenty-fourth year of Ajâtasattu's (reign) and the sixteenth of Vijaya's, (when) Dâsaka received the Upasampadâ ordination from Thera Upâli. 78. The learned (Thera) called Dâsaka had completed forty years; ten years of Nâgadasa's (reign) and twenty of Pakuṇḍaka's (Paṇḍuvâsa's!) had elapsed, — 79. (when) Thera Sonaka received the Upasampadâ from Dâsaka. The wise Thera called Sonaka had completed forty years; — 80. ten years of Kâlâsoka's (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapaṇṇi, (when) Siggava received the Upasampadâ ordination from Thera Sonaka. 81. Two years of Candagutta's (reign) had elapsed; Siggava had completed sixty-four, and king Pakuṇḍaka fifty-eight years, (when) Moggaliputta received the Upasampadâ ordination from Thera Siggava. 82. Six years of Asokadhamma's (reign), sixty-six of Moggaliputta, forty-eight (years) of king Muṭasîva had elapsed, (when) Mahinda received the Upasampadâ ordination from Moggaliputta.

83. Upâli received the Vinaya from Buddha, Dâsaka received the whole Vinaya from Thera Upâli, and taught it just as his teacher in the Faith (had done). 84. Thera Dâsaka taught Sonaka also the Vinaya; (Sonaka) taught it,

after having learnt it from his teacher. 85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya. 86. The pupils of Sonaka were Siggava and Candavajjî; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajjî, reached emancipation by the destruction of the substrata (of existence). 88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

89. After the Sambuddha had attained Parinibbâna, resplendent Thera Upâli taught the Vinaya full thirty years. 90. This great Sage, after having made his pupil, the learned Thera called Dâsaka, chief of the Vinaya, attained Nibbâna. 91. Dâsaka in his turn made his pupil Thera Sonaka chief of the Vinaya, and attained Nibbâna sixty-four years (after his Upasampadâ). 92. Sonaka who possessed the six supernatural faculties, after having made Siggava, the descendant of an Arya family, chief of the Vinaya, attained Nibbâna sixty-six years (after his Upasampadâ). 93. Wise Siggava made young Moggaliputta chief of the Vinaya and attained Nibbâna seventy-six years (after his Upasampadâ). 94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbâna eighty-six years (after his Upasampadâ).

95. Seventy-four years of Upâli, sixty-four of Dâsaka, sixty-six of Thera Sonaka, seventy-six of Siggava, eighty of Moggaliputta: this is the Upasampadâ of them all (*i. e.* the number of years which elapsed between their Upasampadâ and their death).

96. Learned Upâli was the whole time chief of the Vinaya, Thera Dâsaka fifty years, Sonaka forty-four years, Siggava fifty-five years, the (Thera) called Moggaliputta sixty-eight years.

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda's reign had elapsed, Thera Upâli attained Nibbâna. 98. The ruler Susunâga reigned ten years; after eight years of Susunâga's reign Dâsaka attained Parinibbâna. 99. After Susunâga's (Kâlâsoka's!)

death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbâna. 100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbâna. 101. The son of Bindusâra, illustrious prince Asokadhamma, reigned thirty-seven years. 102. When twenty-six years of Asoka's reign had elapsed, the (Thera) called Moggaliputta, after having exalted the splendour of the Religion, attained the end of his life and reached Nibbâna.

103. Learned Thera Upâli, a great teacher, attained Nibbâna seventy-four years (after his Upasampadâ), after having made his pupil, the learned Thera Dâsaka, chief of the Vinaya. 104. Dasaka attained Nibbâna sixty-four years (after his Upasampadâ), after having in his turn made his pupil, Thera Sonaka, chief of the Vinaya. 105. Sonaka who possessed the six (supernatural) faculties, attained Parinibbâna sixty-six years (after his Upasampadâ), after having made Siggava, the descendant of an Arya family, chief of the Vinaya. 106. Wise Siggava attained Nibbâna seventy-six years (after his Upasampadâ), after having made young Moggaliputta chief of the Vinaya. 107. Tissa Moggaliputta attained Nibbâna eighty years (after his Upasampadâ), after having made his pupil Mahinda chief of the Vinaya.

VI.

1. Two hundred and eighteen years after the Parinibbâna of the Sambuddha Piyadassana was anointed king. 2. When Piyadassana was installed, the miraculous faculties of royal majesty entered into him; he diffused the splendour which he had obtained in consequence of his merits, one yojana above and one beneath (the earth); the wheel of his power rolled through the great empire of Jambudîpa. 3. The Devas constantly brought to him (?) every day sixteen jars of water (?), filled with medical herbs of every description, from the Anotatta lake at the

top of the Himavat mountains. 4. The Devas then constantly brought every day fragrant teeth-cleansers made of the betel vine, which were grown in the mountains, soft, smooth, sweet, endowed with flavour, and delightful. 5. The Devas then constantly brought every day fragrant myrobalans, which were grown in the mountains, soft and smooth, endowed with flavour, desirable to great kings (?). 6. The Devas then constantly brought every day divine drinks and ripe mangos endowed with flavour and fragrance. 7. The Devas then constantly brought every day from the Chaddanta lake upper and under garments dyed with the five colours. 8. 9. The Nâga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Nâga world. 10., The Devas then constantly brought every day sugar cane, quantities of Areca-nuts, yellow towels. 11. The parrots brought nine thousand loads of hill paddy which was picked out by rats; the bees made honey; the bears forged with sledge-hammers. 12. Heaven-born birds, sweet-voiced cuckoos constantly sang to men, (attracted) by the splendour of Asoka's merit. 13. The great Nâga whose age endures through a Kappa, the attendant of four Buddhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit. 14. The glorious Piyadassi honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

15. This grandson of Candagutta, the son of Bindusâra, (king Asoka), whilst a mere prince, was subking of Ujjenî, charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa. 16. There the daughter of a Setthi, known by the name of Devî, having cohabited with him, gave birth to a most noble son. 17. Mahinda and Samghamittâ chose to receive the Pabbajjâ ordination; having obtained Pabbajjâ, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pâtaliputta, best of towns; three

years after his coronation he was converted to Buddha's faith.

19. How great is the number of years between the time when the Sambuddha attained Parinibbâna in the Upavattana (at Kusinârâ), and when Mahinda, the issue of the Moriya family, was born? 20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.

21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudîpa. 22. Having killed his hundred brothers, alone continuing his race, Asoka was anointed king in Mahinda's fourteenth year. 23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dîpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pâsaṇḍa infidels. 25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pâsaṇḍas who proceeded from the Sassata and Ucheda doctrines, all of them established on these two principles; — 26. Nigaṇṭhas and Acelakas and other ascetics and other Brahmans and sectarians. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Nigaṇṭhas (?) and sectarians of the Sassata and Ucheda doctrines, and Pâsaṇḍa and Titthiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Titthiyas and having introduced them into his palace and having bestowed on them great gifts, he asked them an exceedingly difficult question. 29. Being asked this question, they could not answer it by their own power; the ignorant people answered like a man who being asked about the mango tree, replies concerning the Lakucha tree. 30. They all were content with low seats (?) (in the royal hall)¹).

1) The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the royal throne.

After having annihilated all the Pâsandas and defeated the sectarians, — 31. the king thought: „Which other men may we find who are Arahats in this world or see the path towards Arahatship? 32. (Surely) they are to be found in the world; this world cannot be void of them (?). How may I obtain the sight of such worthy men? If I hear his (*i. e.* such a man's) well spoken words, I will give up to him my paternal realm and my conquests.“ 33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men. 34. Walking about in his palace and looking at many people, he saw the Samana Nigrodha who went along the road for alms. 35—41. When he saw Nigrodha whose walking, turning back and looking was graceful, who turned his eyes to the ground, who was adorned (by decent deportment), an Arahats, whose mind was peaceful, who had reached perfect self-control, who had subdued himself and protected and well defended himself (against human passions), who did not mix with noble people, who was stainless like the moon amidst clouds, fearless like a lion, brilliant like a fire-brand, venerable, unconquerable, firm, of a peaceful disposition, steadfast, who had destroyed his passions, had cleansed himself of all sins, who was the most excellent of men, who led a wandering life, the most excellent Samana, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?)¹). (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. „Indeed this Thera is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation.“

1) See the story in the Mahāvamsa, p. 24.

43. (Asoka) obtained the enjoyment of the five-fold delight, high bliss; delighted, he who was comparable to Sakka rejoiced like a poor man who has found a treasure, like one who has gained the desire of his heart (?).

44. 45. He spoke to one of his ministers: „Well, quickly conduct hither that Bhikkhu, that handsome young man of tranquil appearance, who walks along the road like an elephant, fearless and endowed with the ornament of tranquillity.“

46. The king felt great content; highly delighted he thought in his mind: „Without doubt this excellent person whom I have never seen before, has reached the highest perfection.“

47. Thinking thus, he again spoke thus: „Well prepared seats are spread; sit down on the seat which is worthy of an ascetic; I grant thee whatsoever thou desirest.“

48. After hearing the speech of the king, he took (the king's) right hand (?) and mounted the throne. Fearlessly he sat down on the most excellent seat, just as Sakka, king of the gods, seats himself on the Paṇḍukambala.

49. The king thought: „This most excellent boy is certainly immovable and fearless; him ...

50. The king, recognizing that excellent tender boy who observed the customs of the Saints, (to be) well instructed and expert in Dhamma and Vinaya, again spoke thus, full of delight: 51. „Teach me the Faith which thou hast learnt; thou alone shalt be my teacher; I will obey the words which thou teachest me, o great Sage. Instruct me, I listen to thy preaching.“

52. Having heard this exceedingly acute speech of the king, he who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipiṭaka and found the excellent sermon on Earnestness: 53.¹⁾ „Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead.“

54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive

1) Dhammapada, v. 21.

(viz. earnestness): „This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha. 55. To-day I choose as my refuge thee and Buddha with the Dhamma and the Sangha; together with my children and wives, with the number of my relatives I announce to thee my having become a lay-disciple. 56. Abiding together with children and wives in the refuge (of the Faith), in consequence of the arrival of Nigrodha, my spiritual guide, I offer four lacs of silver and eight (daily) portions of rice to the Thera.“

57. (The king having asked, whether there are many ascetics like Nigrodha, he replied:) „There are many disciples of Buddha, versed in the three-fold science, possessed of (magical) power, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatsip.“ 58. The king again spoke to the Thera: „I desire to meet with that precious Assembly; I will pay my respect to all (Bhikkhus) who come to the Assembly; I will listen to the Dhamma.“ 59. Sixty thousand ascetics assembled, and the messengers announced to the king: „A large congregation which is full of great joy, has assembled; go thou to see the congregation, as thou desiredst (to do).“ 60. Asokadhamma, the ruler of the earth, having heard what the messenger said, thus addressed the circle of his relations, his friends and counsellors and his kinsmen: 61. „We will offer presents on the occasion of the assembling of the great Sangha; we will show them attention as much as we can, as much as we are able. 62. Let them quickly make ready for me a hall, seats, water, attendants, gifts, and food, such as are worthy of being offered, and suitable. 63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes. 64. I will bestow a great donation on the congregation of the Bhikkhus, the most excellent community. Let them beat the drums in the city, let them sweep the roads, let them scatter white sand and flowers of the five colours; — 65. let them place here and there garlands and trium-

phal arches, plantain trees, auspicious brimming jars, and let them place here and there . . ., — 66. and let them make flags of cloth and fasten them here and there; let the people, adorned with flower garlands, make this city resplendent. 67. Khattiyas, Brahmans, and Vessas, Suddas, and people of different extraction, adorned with various ornaments, shall take clothes, ornaments, flowers, burning torches, and shall proceed to meet the Congregation. 68. All kinds of bands of music, well trained musicians of various schools who are pleasant to hear and sweet-voiced, shall play (various melodies) . . . and proceed to meet the Congregation, (a) most meritorious (act). 69. . . dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled. 70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents. 71. Let them prepare in the city every kind of pomp (?) and desirable gifts. 72. The inhabitants of the kingdom, devoted (?) to the Fraternity, shall undertake to do homage (to the Saṅgha), and shall do so during the whole day and during all the three watches (?) of the night.“

73—75. That night having elapsed, the illustrious prince, causing food of excellent flavour to be prepared in his own residence, gave the following orders to his counsellors and his attendants: „Let all people procure heaps of perfumed garlands and flowers, many flowers, parasols, flags, lamps burning in the day-time; let them procure as much as I have ordered. 76. Let all (people dwelling) in this city, the merchants from the four quarters of the horizon, and all the royal officers, with their oxen, troops, and vehicles, follow me to meet the congregation of Bhikkhus.“ 77. The best of kings proceeded with great pomp; the ruler of the earth shone like Sakka (when he goes) to the Nandana garden. 78. The king in whose mind wisdom had arisen; proceeding in great haste towards the Bhikkhu congregation, saluted them, raising

his joined hands, and received greetings in return. 79. He spoke to the Bhikkhu congregation: „May (the Saṅgha) have compassion on me.“ 80. Taking the alms-bowl of the Thera, the Saṅgha's (spiritual) father, and paying reverence to him by (offering) various flowers, he entered the city. 81. Inviting them to enter his residence and to be seated, he offered to them with outstretched hands rice-milk and various highly precious food, hard and soft, as much as they wanted and desired. 82. When the congregation of Bhikkhus had finished their meal and removed their hands from the bowls, he offered to each Bhikkhu a suit of robes. 83. He distributed slippers (?), collyrium, oil, parasols, and also shoes, all the requisites of an ascetic, molasses and honey. 79^b. 84. Introducing all the Bhikkhus, as many had assembled, into his interior apartments, Asokadhamma, the ruler of the earth, sat down. Sitting down the king invited the congregation of Bhikkhus (to accept) their gifts, (saying): 85. „I give as much as the Bhikkhus desire, whatever they choose.“ 86. After having gratified them with (a present of priestly) requisites and offered to them what was required (for their use), he asked them about the very profound, well propounded divisions of the Dhamma: 87. „Are there, venerable Sirs, sections taught by the kinsman of the Sun, by the indication of a certain number of divisions of the Dhamma, (according to) nouns, gender, and inflections, and also according to sections and to the composition?“ — 88. „It has been taught, o king, and has been numbered by the kinsman of the Sun; it is well divided, well promulgated, well explained, well taught. — 89. accompanied by reasons and replete with sense, well spoken without a fault: fixed attention, right exertion, the (magical) powers, the (five) organs (of spiritual life), — 90. the (ten) powers, the requisites for attaining supreme knowledge, and those leading to the supreme path, all of these are well divided and well taught: these are the seven divisions of the most excellent elements of supreme knowledge. 91. The doctrine preached by the Teacher, the highest among men,

the supreme, transcendent Truth which has been expanded and well divided, consists of nine Aṅgas¹). 92. Full eighty-four thousand sections of the Doctrine have been taught by the kinsman of the Sun out of compassion for created beings. 93. He has preached the highest Truth, the most excellent ambrosia, which frees from transmigration, which is the path leading to the extinction of all suffering and an ambrosia-like medicine.“ 94. After hearing the speech pronounced by the Congregation of the Bhikkhus, the king, the chief of men, filled with joy and mirth, wisdom having arisen in his mind, pronounced these words to his royal court: 95. „Full and complete eighty-four thousand most precious sections of the Truth have been taught by the most excellent Buddha; → 96. I will build eighty-four thousand monasteries, honouring each single section of the Truth by one monastery.“ 97. The prince expending ninety-six koṭis of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings). 98. At that time there were in Jambudîpa eighty-four (thousand) towns; near each town he built one monastery. 99. And having completed the monasteries in three years' time, (the construction of) the Ârâmas being finished, the prince held during seven days a festival of offerings.

VII.

1. There was a great assemblage from all parts of Jambudîpa, eighty koṭis of Bhikkhus, ninety-six thousand Bhikkhunîs, the greater part of the Bhikkhus and Bhikkhunîs possessing the six (supernatural) faculties. 2. The Bhikkhus, by the greatness of their magical power leveling the surface of the earth, producing (the miracle called) the world-show, made visible the (84000 consecration-) festivals, worthy of veneration. 3. The king standing on

1) The Aṅgas of Buddha's doctrine are the well-known nine divisions, viz. Sutta, Geyya, Veyyākaraṇa, Gāthâ, Udâna, Itivuttaka, Jâtaka, Abbhuta, Vedalla.

the Asokârâma, looked over (the whole of) Jambudîpa; by the Bhikkhus' magical power Asoka saw everything. 4. He saw all the Vihâras built all over the earth, the raised (?) flags, the flowers and arches and garlands, — 5. the plantains, the filled jars adorned with various flowers; he saw the whole extent of the great continent, the pomp all over the four quarters. 6. 7. Delighted, glad, looking at the festivals which were being celebrated, at the assembled fraternities of Bhikkhus and the assembled Bhikkhunîs and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihâras, which were honoured (by festivals of consecration), — 8. Asoka joyfully made known to the fraternity of Bhikkhus: „I am, venerable Sirs, a relative of the religion of the teacher Buddha. 9. Great liberality has been shown by me out of reverence (?) for the Fraternity. 10. 11. By expending ninety-six kôṭis, a great treasure, eighty-four thousand monasteries have been erected by me in honour of the (84000) sections of the Truth taught by the most excellent Buddha. I have daily made offerings of four lacs: — 12. one Cetiya offering, one to the (Bhikkhu) called Nigrodha, one to the preachers of the Religion, one for the requirements of the sick; boiled rice is distributed constantly every day, just as the Mahâgaṅgâ (gives her water). 13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation of the Faith.“ 14—16. After having heard the word spoken by king Asokadhamma, learned Moggaliputta who was well versed in the Scriptures, a clever decider of cases, answered the question of Asokadhamma, in order to secure a comfortable existence to the Fraternity, for the sake of the propagation of the Doctrine, and because he the wise one had learnt the future destiny (of the Faith): „The donor of the requisites (for the Bhikkhus) remains a stranger to the Faith, — 17. but that man who gives up his son or daughter, the issue of his body, and causes them to receive the Pabbajjâ ordination, becomes really a relation of the Faith.“ 18. 19. King

Asokadhamma, the ruler of the earth, having heard this speech, addressed both prince Mahinda, his son, and his daughter Saṅghamittā: „I presently shall be a relation of the Faith.“ Both children hearing what their father had said, agreed, (saying:) — 20. „Well, Sire, we agree, we will do what you have said; make us quickly receive the Pabbajjā ordination, become a relative of the Faith.“ 21. Mahinda, Asoka's son, had completed twenty years, and Saṅghamittā might be eighteen years of age. 22. When Asoka had completed six years, both his children received the Pabbajjā ordination, and Mahinda, the enlightener of the Island, received at once the Upasampadā ordination; — 23. at the same time Saṅghamittā began to exercise herself in the Sikkhā precepts. He (Mahinda) was like Moggaliputta a great teacher of the doctrine of the Theras.

24. Fifty-four years (after Moggaliputta's Upasampadā) Asokadhamma was crowned; (six years?) after Asoka's coronation, when Moggaliputta had completed sixty (?) years, Mahinda received the Pabbajjā ordination from Moggaliputta. 25. Mahādeva conferred the Pabbajjā ordination on him and Majjhanta the Upasampadā¹); these were the chiefs who acted compassionately towards Mahinda in (those) three ways. 26. Moggaliputta, his Upajjhāya, taught Mahinda, the enlightener of the Island, all the Piṭakas, their whole meaning, and the Doctrine. 27. Ten years after Asoka's coronation Mahinda had completed four years (after his Upasampadā), and had become a teacher of the whole scripture as handed down, and he had many pupils. 28. Mahinda studied and retained in his mind the well propounded, well divided Sutta (collection) as it had been settled at the two convocations, the doctrine of the Theras. 29. Moggaliputta instructed Mahinda, the son of Asoka, in the three sciences, (the doctrine regarding) the six (supernatural) faculties, the four analytical doctrines. 30. And Tissa Moggaliputta continuously taught Mahinda, his pupil, the whole Pitaka of the Âga-

1) See Mahāvamsa, p. 37, l. 2.

mas (*i. e.* the Sutta-Pitaka). 31. When (Asoka) had completed three years, (the story of) Nigrodha (happened), after the fourth year (he put his) brothers (to death), after his sixth year Mahinda, the son of Asoka, received the Pabbajjā ordination. 32. Both sons of Konti, the Theras Tissa and Sumitta, who possessed the great (magical) faculties, attained Parinibbāna after Asoka's eighth year. 33. Those royal children received the Pabbajjā ordination, and both Theras attained Nibbāna.

34. Many Khattiyas and Brahmans declared their intention of becoming lay disciples, and great gain and honour accrued to the faith of Buddha; — 35. the schismatics and heretics lost both gain and honour. Pāṇḍaraṅgas and Jaṭilas, Nigaṇṭhas, Acelakas, and others — 36. resided (in the Buddhist Vibhāras) during seven years; the Uposatha ceremonies were performed by incomplete congregations; saintly, clever, and modest men did not appear at the Uposatha ceremonies. 37. When a hundred years and (another) hundred and thirty-six had elapsed (after the Parinibbāna of the Buddha), sixty thousand Bhikkhus dwelt in the Asokārāma. 38. Ājīvakas and sectarians of different descriptions ruined the Doctrine; all of them wearing the yellow robe injured the doctrine of the Jina. 39. Surrounded by one thousand Bhikkhus, Moggaliputta, the chief of the school, who possessed the six (supernatural) powers and the great (magical) faculties, convened a Council. 40. Wise Moggaliputta, the destroyer of the schismatic doctrines, firmly established the Theravāda and held the third Council. 41. Having destroyed the different (heretical) doctrines and subdued many shameless people and restored splendour to the (true) faith, he proclaimed (the treatise called) Kathāvatthu. 42. From that Moggaliputta Mahinda, who was the pupil of that teacher, learnt the true religion. 43. (Moggaliputta) taught him the five Nikāyas and the seven sections (of the Abhidhamma); he the hero, the clever one learnt from his teacher the two Vibhaṅgas of the Vinaya, the Parivāra, and the Khandhaka.

44. When the second century and thirty-six years more had elapsed (since the Buddha's death), again a most dreadful schism arose in the Theravâda. 45. In the city of Pâtaliputta ruled prince Dhammâsoka, a great king, who was a believer in the faith of Buddha. 46. He bestowed great gifts on the Saṃgha, the best and most excellent of congregations; in one day he expended four lacs. 47. One he gave in honour of the Cetiya, another for the preaching of the Dhamma, one for the requirements of the sick, one to the Saṃgha. 48. Infidels, sixty thousand in number, seeing this gain and these great honours, furtively attached themselves (to the Saṃgha). 49. The Pâtimokkha ceremonies in the monastery of the Asokârâma were interrupted; a minister who ordered the Pâtimokkha ceremonies to be performed, killed (some) of the Saints. 50. In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled. 51. At that convocation the son of Moggalî was the president, a great chief, similar to the Teacher; he had not his like on earth. 52. The king asked the Thera about the case of the slaughter of the Saints; having performed a miracle, he satisfied the desire of the king. 53. Having received the Doctrine from the Thera, the king destroyed the Bhikkhu emblems of those who had furtively attached themselves (to the Saṃgha). 54. The reckless infidels, performing the Pabbajjâ rite according to their own doctrine, injured the faith of the Buddha just as (men mix) pure gold (with baser metals). 55. They all were sectarian, opposed to the Theravâda; and in order to annihilate them and to make his own doctrine resplendent, — 56. the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathâvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred. 57. 58. After having promulgated the treatise called Kathâvatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arahats, choosing the best ones, and

held a Council. 59. In the monastery of the Asokârâma which had been built by king Dhammâsoka, this third convocation was finished in the space of nine months.

Here ends the Council of the true Faith which lasted nine months.

VIII.

1. Far-seeing Moggaliputta who perceived by his supernatural vision the propagation of the Faith in the future in the neighbouring countries, — 2. sent Majjhantika and other Theras, each with four companions, for the sake of establishing the Faith in foreign countries (and) for the enlightenment of men. 3. „Preach ye together with your brethren (?) powerfully the most excellent religion to the foreign countries, out of compassion for created beings.“

4. The great sage Majjhantika went to the country of the Gandhâras; there he appeased an enraged Nâga and released many people from the fetters (of sin). 5. Mahâdeva who possessed the great (magical) powers, went to the realm of Mahisa; urging (the people) by (the description of) the suffering in hell, he released many people from their fetters. 6. Then another (Thera), Rakkhita, skilled in magical transformations, rising into the air, preached the Anamataggiya discourse¹). 7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta. 8. The Thera Mahâdhammarakkhita who possessed the great (magical) powers, converted Mahârâttha by preaching the Nâradakassapajâtaka. 9. The Thera Mahâraakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kâlakârâma Suttanta. 10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisâra, Sahadeva, Mûlakadeva, converted the multitude of Yakkhas in the Himavat. 11. They preached there the Suttanta called Dhammacakkappavattana. 12. Sona and

1) The country converted by this Thera is called by Buddaghosa Vanavâsa.

Uttara who possessed the great magical powers, went to Suvannabhûmi; there they conquered the multitudes of Pisâcas and released many people from their fetters. 13. Mahinda, going with four companions to the most excellent island of Lañkā, firmly established (there) the Faith and released many people from their fetters.

IX.

1. The island of Lañkā was called Sîhala after the Lion (sîha); listen ye to the narration of the origin of the island which I (am going to) tell.

2. The daughter of the Vaṅga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sîhabâhu and Sîvalî were beautiful youths; the name of their mother was Susimâ, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sîhabâhu) departed from his cave, and then built a most excellent town called Sîhapura. 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lâlaratṭha, in the most excellent town of Sîhapura. 6. Thirty-two brothers were the sons of Sîhabâhu; Vijaya and Sumitta were the eldest among them, beautiful princes. 7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people. 8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya. 9. The king, having heard their speech, full of anger, gave this order to the ministers: „Remove ye that boy. 10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen.“ 11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea. 12. „May they drift wherever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country.“ 13. The ship in which the children had

embarked was helplessly driven to an island, the name of which was then called Naggadîpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilârat̥ṭha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppâra. 16. The people of Suppâra then invited those seven hundred men to disembark, and offered them lavish hospitality and honours. 17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds. 18. They made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct. 19. (The people) indignant at such cruel, savage, terrible and most dreadful deeds being committed against themselves, consulted together: „Let us quickly kill those rascals.“

20. There is an island (formerly) called Ojadîpa, Varadîpa, or Maṇḍadîpa, the (recent) name of which is Laṅkâdîpa, and which is (besides) known by the name of Tambapanni. 21. 22. At the time, when Sambuddha, highest of men, attained Parinibbâna, that son of Sîhabâhu, the prince called Vijaya, having left the land called Jambudîpa, landed on Laṅkâdîpa. It had been foretold by the most excellent Buddha, that that prince one day would be (its) king. 23. The Teacher at that time had addressed Sakka, the chief of gods: „Do not neglect, Kosiya, the care of Laṅkâdîpa.“ 24. Sujampati the king of gods, having heard the Sambuddha's command, committed to Uppalavanna the business of guarding the island. 25. Having heard the command of Sakka that powerful Devaputta with his attendant demons kept guard over the island.

26. Vijaya, having stopped three months at Bhârुकaccha and exasperated the inhabitants, went again on board his ship. 27. That crowd of men having gone on board their ship, sailing over the sea, were driven away by the violence of the wind, and lost their bearings. 28. They came to Laṅkâdîpa, where they disembarked and went on shore. Standing on dry ground, being ex-

hausted by great hunger, thirst and fatigue, they were unable (?) to walk on foot. 29. They crawled about on the ground with both hands and knees; afterwards, when they rose and stood upright, they saw that their hands were resplendent (copper-coloured). 30. The red-coloured dust of the ground covered their arms and hands; hence the name of that place was called Tambapaṇṇi (copper-palmed). 31. Tambapaṇṇi was the first town in the most excellent Laṅkādīpa; there Vijaya resided and governed his kingdom. 32. Vijaya and Vijita together with Anurādhanakkhatta, Accutagāmi, and Upatissa are those who came first to this country. 33. Many people, crowds of men and women, came together; (hence each) prince founded a town in the different parts. 34. The town of Tambapaṇṇi surrounded by suburbs was built by Vijaya in the south on the most lovely bank of the river. 35. Vijita founded Vijita(pura), the same founded Uruvela. The minister who was called after the asterism (Anurādhā) founded Anurādhapura. 36. He who was called Accutagāmi then founded Ujjenī, Upatissa founded Upatissanagara which had well arranged markets, which was prosperous, opulent, large, charming, and lovely. 37. The king called Vijaya by name was the first ruler who reigned in Tambapaṇṇi over the delightful island of Laṅkā. 38. When seven years (of his reign) had passed, the land was crowded with people. That prince reigned thirty-eight years.

39. In the ninth month after (Gotama) had become Buddha, the host of Yakkhas was destroyed; in the fifth year after his attaining Buddhahood the Jina conquered the Nāgas; in the eighth year after his attaining Buddhahood he completed the Samāpatti meditations (in Laṅkā). 40. On these three occasions the Tathāgata came hither. In the last year of the Buddha Vijaya came hither. 41. The Sambuddha, the most excellent of men, made (the island fit for) the residence of men; the Sambuddha (afterwards) reached complete Nibbāna by the entire annihilation of the substrata of existence.

42. Prince (Vijaya) reigned thirty-eight years after the Parinibbâna of the Sambuddha, the light-giving king of Truth. 43. He despatched a messenger to Sîhapura to the (prince) called Sumitta, (with this message): „Come one (of you) quickly to us, to the most excellent island of Lañkâ; — 44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions.“

X.¹⁾

1. The daughter of the Sakka prince Paṇḍu, the princess called Kaccânâ, came over hither from Jambudîpa in order to preserve the dynasty. 2. She was crowned as the queen-consort of Paṇḍuvâsa; from this marriage eleven children were born: 3. Abhaya, Tissa, and Utti, Tissa, and Asela the fifth, Vibhâta, Râma, and Siva, Matta together with Mattakala. 4. The youngest of them was a daughter known by the name of Cittâ; because she fascinated the hearts of the men who saw her, she was called Ummâdacittâ (fascinating Cittâ).

5. (Paṇḍuvâsa) arrived in Upatissagâma in the same year in which he was crowned. This king reigned full thirty years.

6. There were seven Sâkiya princes, the grand-children of Amitodana, born in the family of the Lord of the world: Râma, Tissa, and Anurâdha, Mahâli, Dîghâvu, Rohâna, Gâmanî the seventh of them.

7. The son of Paṇḍuvâsa, prince Abhaya by name, reigned immediately (after his father) twenty years. 8. The wise son of Dîghâvu, the clever Gâmanî, who attended Paṇḍuvâsa, cohabited with the princess Cittâ. 9. In con-

1) This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Paṇḍuvâsa and Kaccânâ (vv. 1—4). After a stanza referring to the length of Paṇḍuvâsa's reign (v. 5), the names of Kaccânâ's brothers are given who came over to Ceylon (see Mahāvamsa, p. 56). The following verses contain a short abstract of what is related at length in the Mahāvamsa, pp. 57 et seq.

sequence of that intercourse the prince called Paṇḍuka was born. Saving his life (from the persecutions of his uncles), (Paṇḍuka) resided in Dovârikamaṇḍala.

XI.

1. Abhaya's twentieth year having elapsed, Pakuṇḍa had completed his twentieth year. Pakuṇḍaka was crowned when the thirty-seventh year from his birth had elapsed. 2. After Abhaya's twentieth year Pakuṇḍaka lived as a robber; seventeen years later he put to death seven of his maternal uncles, and received the royal coronation in the town of Anurâdhapura. 3. When ten years (of his reign) had elapsed and sixty years (of it) were still to follow, he fixed the boundaries of the villages and completely tranquillized (the country). 4. Enjoying sovereignty both over men and Yakkhas, Pakuṇḍa reigned during full seventy years. 5. The son of Pakuṇḍa was the prince called Muṭasîva; this king reigned sixty years over Tambapanni:

6. 7. There were then ten brothers, the sons of Muṭasîva: Abhaya, Tissa, and Nâga, Utti together with Mattâbhaya, Mitta, Siva, and Asela, Tissa, and Kira: completing the number of ten, and princess Anulâ and Sîvalâ, the daughters of Muṭasîva. 8. When eight years of Ajâtasattu had elapsed, Vijaya came hither; after the fourteenth year of Udaya Vijaya expired. After the sixteenth year of Udaya they crowned Paṇḍuvâsa. 9. In the interval between the two kings Vijaya and Paṇḍuvâsa, Tambapanni was without a king during one year. 10. In the twenty-first year of Nâgadâsa, Paṇḍuvâsa died, and they crowned Abhaya in the twenty-first year of Nâgadâsa.

11. . . . seventeen years¹⁾; twenty-four . . .

12. In the fourteenth year of Candagutta the king called Pakuṇḍaka died; in the fourteenth year of Canda-

1) The first words of this fragment seem to refer to the interreign after Abhaya's death, which lasted seventeen years. The number of twenty-four I cannot explain.

gutta they crowned Muṭasīva. 13. Seventeen years had elapsed after the coronation of Asoka, then Muṭasīva died.

14. When seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month of the winter season, under the most auspicious Nakkhatta of Asālhâ, Devânampiya was installed in the kingdom of Tambapanni. 15. At the foot of the Châta mountain three bamboo poles were to be found. (The first was) white like silver; its creeper shone like gold. 16. 17. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds. 18. The eight descriptions of pearls (also presented themselves), viz. the horse pearl, the elephant pearl, the chariot pearl, the myrobalan pearl, the bracelet pearl, the signet pearl, the Kakubha pearl, the Sadisa (Pâkatika?) pearl. 19. When Devânampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Châta hill, and the eight kinds of pearls from the sea-shore. 20. Great crowds brought in the space of seven days, in consequence of Devânampiya's merit, the gems which were produced in Malaya and which were worthy of a king. 21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, — 22. 23. he spoke with a heart full of joy: „I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, — 24. my mother or my father, a brother, relations, friends, or companions?“ Thus meditating the king remembered prince Asoka. 25. Devânampiyatissa and Dhammâsoka, the master of men, were both intimate friends, united by faithful

affection, though they never had seen each other. 26. „I have a dear ally, the ruler of Jambudîpa, the righteous Asokadhamma, a friend dear as my life. 27. He is worthy to receive from me the gift of these treasures, and I also am worthy to present unto him the treasure of these most precious ornaments (?). 28. Arise, my dear (?)¹⁾, quickly take these treasures, go to Jambudîpa, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally.“

29. Mahâaritt̥ha, Sâla, the Brâhmaṇa Parantapabbata, the astrologer Puttatissa, these four men were the messengers despatched by Devânampiya. 30. Devânampiya sent the three resplendent gems, the eight excellent pearls, and the three (bamboo poles which had the size of) chariot poles, besides a collection of the most precious chanks, together with many valuable objects. 31. The king sent his minister Sâla and his commander-in-chief Aritt̥ha, Parantapabbata, and his astrologer Puttatissa, who were delighted (?) (with this service).

32. (Asoka in return sent) a royal parasol, a ... of Sâra wood (?), a diadem, ear ornaments, water from the Ganges, and an (anointing) vase, a chank trumpet, and a palanquin, — 33. a right hand chank, a virgin, all that being worthy (?) of a royal coronation; a suit (a koṭi?) of clothes which are (cleansed by being passed through the fire) without being washed²⁾, costly towels, — 34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message: 35. „The Buddha is the best among those who are worthy of presents, the Faith is the best of all things which refer to the extinction of the passions, and the Saṅgha is the best field of merit: these are the three best objects in the world of men and Devas. 36. To this (triad) I, the prince, pay my reverence for the sake of the highest bliss.“

1) The king addresses his nephew Aritt̥ha; see the Mahâvaṃsa, p. 69.

2) I have adopted Turnour's translation of „adhovimam“ (Mahâvaṃsa, p. 70):

37. Those four messengers having sojourned five months (in Pâtaliputta, departed,) taking away the presents sent by Asokadhamma, — 38. and arrived in this island from Jambudîpa on the twelfth day of the increasing moon in the month of Vesâkha. The requisites for the coronation having been sent by Asokadhamma, — 39. they celebrated a second coronation of king Devânampiya. This second coronation took place on the full moon day of the month of Vesâkha; — 40. one month after that day, on the full moon day of the month of Jetthâ, Mahinda arrived in this island from Jambudîpa together with his six companions.

Here ends the description of the things for the royal coronation.

XII.

1. The (monarch) called Asoka sent (to Devânampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a . . . of Sâra wood, an (anointing) vase, a right hand chank, — 2. a palanquin, a conch trumpet, water from the Ganges, a koti of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, — 3. a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, — 4. yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 5. (Besides he sent the following message:) „I have taken my refuge in the Buddha, the Dhamma, and the Sangha; I have avowed myself a lay pupil of the Doctrine of the Sakyaputta. 6. Imbue your mind also with the faith in this triad, in the highest religion of the Jina, take your refuge in the Teacher.“ 7. Doing honour (to Devânampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devânampiya.

As soon as the messengers had departed, — 8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokârâma, out of compassion for the country of Lañkâ, (as follows:) 9. „The time has come to establish the Faith in the island of Lañkâ; go, most virtuous one, convert the island of Lañkâ.“ 10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions. 11. Adjusting his robe so as to cover one shoulder, raising his clasped hands, and saluting them with an inclination of the head, (he said:) „I go to the island of Lañkâ.“ 12. The (prince) called Mahinda became then the chief of that number; Itthiya and the Thera Uttiya, Bhaddasâla and Sambala, — 13. and the novice Sumana who was possessed of the six (supernatural) faculties and of the great (magical) powers, those five great Theras being possessed of the (same) six (supernatural) faculties and great (magical) powers, departing from the Asokârâma went forth together with their retinue. 14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri. 15. Thera (Mahinda), having instructed his mother (in the doctrine of) the refuges, the moral precepts, and the Uposatha ceremonies, made the inhabitants of the island firm in the true faith and in the religion.

16. (Once) in the evening, Thera Mahinda, the great teacher, retiring into solitude, reflected whether the time would be favourable or unfavourable (for the conversion of Lañkâ). 17. Perceiving the thought of the Thera, Sakka the chief of gods appeared to the Thera, and thus addressed him face to face: 18. „The time has come to thee, great hero, to convert Lañkâdîpa; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Lañkâdîpa, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); — 20. make illustrious the doctrine of the supreme Buddha in Lañkâdîpa. Thy (advent)

has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee, — 21. and I shall do service to thee at thy arrival in Laṅkādīpa and perform all that is necessary; it is time for thee to depart.“ 22. Having heard the speech of Sakka, Mahinda, the enlightener of the island, reflected (thus): „Bhagavat has rightly prophesied about me, the fraternity of Bhikkhus has elected me, — 23. and Sakka has exhorted me; I shall establish the Faith; I will go to Tambapaṇṇi; subtle is the people of Tambapaṇṇi, — 24. (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them; I shall go to the island of Laṅkā.“ 25. Mahinda, the son of Asoka, who well knew the time and the season, having resolved to go to Laṅkā, told his companions (to come). Mahinda was the chief of that number; there were (then) his four fellow-pupils, — 26. the novice Sumana, and the lay-disciple Bhaṇḍuka. To these six men who were endowed with the six (supernatural) faculties, (Mahinda) who possessed the great (magical) powers, thus made known (his intention): 27. „Let us go now to the extensive, most excellent island of Laṅkā, let us convert many people and establish the Faith.“ 28. Expressing their assent (by exclaiming:) „Be it so“, they all were joyful. (They added:) „It is time, venerable sir, let us go to the mountain called Missaka; the king (Devānampiyatissa) is just leaving the town in order to hunt.“

29. Sakka, the chief of the gods, was delighted and addressed Thera Mahinda who had retired into solitude, with the following speech: 30. „Venerable sir, Bhagavat has given this prediction about thee: „In future times the Bhikkhu Mahinda will convert the island, he will propagate the religion of the Jina, he will set on foot there the kingdom of Righteousness, he will deliver created beings from great pain, and will establish them on firm ground, he will act for the welfare of many people, for the joy of many people, out of compassion for the world, for the good, for the welfare, and for the joy of gods and men.“

31. Thus Bhagavat has indicated thee, and now, at the present time, the Thera and the Bhikkhus have charged thee with the conversion of the island. It is time, great hero, to convert the island; the hour has come, great hero, to convert the island; upon thee this task has devolved; bear this burden, convert Tambapaṇṇi, propagate the religion of the Jina. I am thy obedient pupil who gets up before thee and walks behind thee." 32. (Mahinda replied:) „I accept what Bhagavat, our Teacher, has said; I will save Tambapaṇṇi, I will show the light (to the island) and cause the splendour of the Jina to increase. (Tambapaṇṇi) is covered and enclosed by the overclouding darkness of ignorance and of (worldly) existence; it is ruined by envy and selfishness; it cannot rise from the delusions which are produced by the fault of idleness; it has entered on a wrong way and goes far astray from the true path; it is exhausted; high born people have become (as it were) people covered with sores, and have become (feeble like) Muñja or Babbaja grass. Tambapaṇṇi has entirely been subdued by obstacles and passions in consequence of the obscurity of error and of the darkness of ignorance and of (worldly) existence; it is covered, pervaded, veiled, overshadowed, and girt round with that great darkness, the obscurity of error. 33. I shall destroy the darkness of error and throw light on all Tambapaṇṇi, I shall cause to shine the religion of the Jina."

Being thus exhorted by Vāsavinda, the chief of gods, by such a speech, he rose up from his solitude, and having attained to the fullness of resolve, he thus asked for the assent of the fraternity of Bhikkhus: 34. „Let us go to Tambapaṇṇi; the people of Tambapaṇṇi are subtle; (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them, I shall go to the island of Laṅkā."

35. Having resided thirty days on the delightful hill of Vedissa, (they reflected thus:) „It is now time to start; let us go to the best of islands." 36. They flew through the air from Jambudîpa, as the king of swans flies in the

air. Having thus risen, the Theras alighted on the best of mountains (Missaka). 37. To the east of the most excellent town (Anurâdhapura), on the cloud-like mountain they stationed themselves, on the top of Missaka, as swans (alight) on the summit of a hill. 38. The (Thera) called Mahinda was then the chief of that fraternity; Itthiya, Thera Uttiya, Bhaddasâla, and Sambala, — 39. the novice Sunana, and the lay-pupil Bhaṇḍuka, all these possessing the great (magical) powers, were the converters of Tambapaṇṇi. 40. The Thera, rising into the air as the king of swans rises to the sky, stationed himself to the east of the most excellent town on the cloud-like mountain, — 41. 42. on the top of Missaka, as swans (alight) on the summit of a hill. At that time Devânapiyatissa, the son of Muṭasîva, was king and ruler of Tambapaṇṇi. The eighteenth year had elapsed since the coronation of Asoka, — 43. and full seven months since the coronation of Tissa, when Mahinda, twelve years (after his Upasampadâ ordination), arrived in this island from Jambudîpa. 44. In the last month of summer, on the full moon day of the month Jetṭha, under the asterisms Anurâdhâ and Jetṭha, Mahinda at the head of his companions arrived on mount Missaka. 45. The king, going a hunting, (also) came to mount Missaka. A god who had assumed the form of an elk appeared to the king. 46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills. 47. There the Yakkha disappeared near the Thera; seeing the Thera sitting there, the king was frightened. 48. (The Thera reflected:) „As the king is alone, he shall see also me alone lest he should be frightened; when his troops have come up, then he may see the Bhikkhus (also).“ 49. There (Mahinda) saw the prince, the protector of the earth, who appeared like a wicked person, going to hunt; he called him by the name of that prince: „Come hither, Tissa“, thus he then addressed him. 50. (The king thought thus:) „Who is that solitary, bald-headed man without companion, wearing a yellow garment and wrapped in a mantle, who addresses

me in the language of non-human beings?" 51. (Mahinda replied:) „I whom you ask, o prince, o protector of the earth, am a Samana belonging to the world of men. We are Samanas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from Jambudîpa." 52. The king laid aside his weapons and seated himself by the side (of Mahinda); having seated himself, the king exchanged greetings with words full of deep meaning. 53. Having heard the speech of the Thera, he laid aside his weapons; then he approached the Thera, exchanged greetings with him, and sat down. 54. Gradually the ministers and the troops also arrived; forty thousand men in number they surrounded (the king and the Theras). 55. When the troops had come up, the king perceived the (other) seated Theras (and asked:) „Are there many other Bhikkhus, pupils of the universal Buddha?" 56. „There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship."

57. After having ascertained by means of the Amba parable that this victorious king was a clever person (Mahinda) preached to him the most excellent Hatthipada Sutta. 58. When they had heard that most excellent (portion of the) Doctrine, these forty thousand men took their refuge (with Buddha), like a wise man in whose mind faith has arisen. 59. Then the king, glad, highly delighted and joyful, addressed the fraternity of Bhikkhus: „Let us proceed to the town, my capital." 60. Quickly (Mahinda) converted the pious, learned and wise king called Devânam(piya) together with his army. 61. Hearing what the king said, Mahinda replied: „Go you, great king; we shall stay here." 62. When he had sent away the king, Mahinda, the enlightener of the island, addressed the fraternity of Bhikkhus: „Let us confer the Pabbajjâ ordination on Bhaṇḍuka." 63. Having heard what the Thera said, they all quickly turning their thoughts (to-

wards that object) examined the village boundary and conferred the Pabbajjâ ordination on Bhaṇḍuka. At the same time he received the Upasampadâ ordination and attained Arahatship.

64. The Thera standing on the top of the mountain said to the charioteer¹): „Nay, a chariot is not suitable (to us); the Tathâgata has rejected (its use).“ 65. Having sent away the charioteer, the Theras who had subdued their senses and possessed the great (magical) powers, started through the air, as the king of swans (rises) to the sky. Descending from the sky, they alighted on the ground. 66. When the charioteer saw them who put on their under garments and dressed themselves in their robes, he joyfully went to tell the king. 67. When the king had (first) despatched the charioteer, he had thus addressed his ministers: „Erect a pavilion in the town within the precincts of the palace. 68. The princes and princesses, the queens, and the women of the harem who desire to meet them, may see the Theras who have arrived.“ 69. The high-born ministers, after having heard the speech of the king, constructed in the middle of the precincts of the palace a pavilion canopied with cloth. 70. A canopy was spread, a clean, white and spotless cloth; it was decorated with flags and shells, and adorned with white strips of cotton. 71. White sand was scattered, well mixed with white flowers; (such was) the white, decorated hall, similar to the snowy regions (of the skies). 72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king: 73. „The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics.“ 74. At that moment the charioteer arrived announcing to the king: „A chariot, Sire, is not suitable for the Bhikkhu fraternity to sit down (therein). 75. O wonderful, Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now)

1) The king had sent his chariot the next morning for bringing the Theras to the town; see Mahâv., p. 81.

they have arrived before me. 76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach." 77. The king, delighted at hearing the speech of the charioteer, went forth to meet the Theras, and having saluted, he exchanged greetings (with them). 78. Taking the alms-bowls of the Theras and honouring them with perfumed garlands, the prince together with the Theras arrived at the gate of the royal palace. 79. The Thera, having entered the hall in the interior apartments of the king, saw the floor strewn (as above described) and the seat covered with cloth. 80. They sat down on the seats prepared for them which were covered with cloth. When they had seated themselves, the king gave them water, rice-gruel and food, — 81. and served to them with his own hands a most excellent meal. When the Thera had finished his meal and removed his hand from the bowl, — 82. (the king) addressed queen Anulâ together with the women of the interior apartments: „You know the opportunity, queen; it is time to pay your respects to them (the Theras).“ 83. Queen Anulâ, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart's content. 84. Having approached the Theras and saluted them, she sat down. (Mahinda) preached to them the Dhamma; the great teacher exposed the fearful Peta stories, — 85. 86. the Vimâna stories, the Saccasamyutta. When they had heard that most excellent (portion of the) Doctrine, princess Anulâ and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotâpatti; this was the first case of the attainment (of a stage of sanctification which occurred in Lañkā).

XIII.

1. The whole crowd, the multitude of people who had not seen the Theras before, assembled at the gate of the royal palace and set up a great shout. 2. The king hearing the great noise . . . (asked:) „For what reason have

all these numerous people, has this great crowd assembled?" 3. (The ministers said:) „This great crowd, Sire, has assembled for seeing the Fraternity; as they did not obtain a sight (of them), they set up that great shout.“ 4. (The king replied:) „The palace is much too small for this multitude to place themselves therein; the elephant stables are not too small; (there) these crowds may see the Thera.“ 5. When (Mahinda) had finished his meal and gladdened (the king by preaching the Dhamma), he rose from his seat, left the royal palace, and went to the elephant stables. 6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down. 7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadûta Sutta. 8. Having heard that Devadûta discourse (which treats of) the most fearful (consequences of) former deeds, they were frightened and seized by great emotion, being terrified by the fear of hell. 9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men—attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Lañkā).

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Buddha had done in Râjagaha. 11. The crowd left the town by the southern gate; there was a pleasure garden called Mahânandana, to the south of the town. 12. In (this) royal pleasure garden they prepared a magnificent couch; there the Thera sat down and preached the most excellent Dhamma. 13. There he preached the most excellent Bâlapandita Suttanta. At that time one thousand created beings attained sanctification through the Dhamma. 14. 15. A great crowd then gathered in the Nandana pleasure garden; noble women and maidens, the daughters-in-law and the daughters of noble families crowded together in order to see the Thera. While he exchanged greetings with them, night had fallen. 16. (The king there-

fore addressed Mahinda:) „The Theras may pass the night here in the Mahànandana garden; it is too late for going hence to the distant dwelling in the mountains.“ 17. (Mahinda replied:) „The town which is filled with so many people, is too close by; in the night there will be a great noise; nay, let us go to that mountain which is like the palace of Sakka and well fitting for a retired existence.“ 18. (Tissa answered:) „There is a solitary garden of mine, the Mahàmeghavana, suitable for going and coming, not too far and not too near, — 19. easily accessible for people who want (to see you), by day not exposed to much noise, at night there is no noise at all. 20. It is well fitted for a retired existence, and suits ascetic people; it is endowed with prospects and shadow, it is beautiful, and produces flowers and fruits, — 21. it is well enclosed by a wall and well protected by towers at the gates. There is a well arranged royal gate in my delightful garden, — 22. a well constructed lotus-pond covered with white and blue lotuses, cold water in suitable reservoirs, which is sweetly scented by flowers. 23. So delightful is my garden, appropriate for (you) and the fraternity of Bhikkhus. There, o Thera, reside; have compassion on me.“ 24. Hearing what the king said, Thera Mahinda with his companions, surrounded by the host of ministers, proceeded then to the Meghavana garden. 25. Being invited by the chief of men, Thera Mahinda, the great teacher, entered the suitable Mahàmeghavana garden. In that garden, in the royal pavilion, the Thera, the great teacher, passed the night.

26. On the second day the king again visited the Theras. Having bowed to them, he spoke thus to the Theras: 27. „Have you had a good night's rest? do you find this residence comfortable?“ (The Theras replied:)

The dwelling is solitary, well fitting the season, agreeable to lie in for men, — 28. convenient for a retired existence and desirable.“ The king, delighted by that speech, rejoicing and excited, — 29. he the ruler of the earth, took a golden vessel and dedicated the garden (to the Frater-

nity). Raising his clasped hands, he pronounced the following words: 30. „Here, venerable Sir, I give up the beautiful Mahâmeghavana garden to the Fraternity of the four quarters of the world; accept it.“ 31. Mahinda, the enlightener of the island, hearing what the chief of men said, accepted the garden for the sake of the construction of a monastery for the Fraternity. 32. At the moment when the Mahâmeghavana garden was given and accepted, the earth began to quake, and again and again thunder (was heard). 33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahâmeghavana garden into (a monastery called) the Tissârâma. 34. The Mahâmeghavana was the first Ârâma, worthy of the Religion, which Devânampiya bestowed on the Fraternity. 35. Then the earth quaked, a horror-exciting portent. All people and the king, being terrified, asked the Theras (about the reason of that earth-quake). 36. „This is the first monastery in the most excellent island of Lañkâ; the reason of this first earth-quake is that the Faith has been established here.“ 37. Witnessing that astonishing, terrifying miracle, they all waved their garments, as nothing of the kind had been experienced in the town. 38. Thence the rejoicing king in whose mind wisdom had arisen, raising his clasped hands, presented many flowers to Mahinda, the enlightener of the island. 39. The Thera accepted the flowers and threw them down in one place; then the earth again quaked; this was the second earth-quake. 40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earth-quake. 41. The delighted king who rejoiced still more, (then asked:) „Satisfy my desire (to learn the reason of) this second earth-quake.“ 42. „The Fraternity will (here) perform its business which is irreproachable and worthy of the Faith. At this very spot, o great king, will be the consecrated enclosure.“ 43. The king, still more delighted, presented flowers to the Thera; the Thera accepted the flowers and threw them down on another spot, then the earth quaked again; this was the third

earth-quake. 44. (The king asked:) „What is the reason, o great hero, of this third earth-quake? Satisfy all my wishes, tell me, you are well experienced.“ 45. „On this spot will be the bath-house with a tank; here the Bhi-kkhus always will fill the bath.“ 46. Devânampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera. 47. The Thera accepted the flowers and threw them down on another spot. Then the earth quaked again. This was the fourth earth-quake. 48. Witnessing that miracle, the great crowds who had assembled, raising their clasped hands, paid reverence to (the Thera) who possessed the great (magical) powers. 49. The king, glad and delighted, quickly asked: „What is the reason, o great hero, of this fourth earth-quake?“ 50. „The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) he became the highest Buddha. That tree will be established on this very spot in this most excellent island.“ 51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera. 52. The Thera accepted the flowers and threw them down on the ground; at that moment also the earth quaked; this was the fifth earth-quake. 53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments. 54. (The king asked:) „What is the reason, o great sage, of the fifth earth-quake? Tell me this matter, if that is consistent (?) with your pleasure and will.“ 55. „Each fortnight they will here recite the Pâtinokkha; on this very spot the Upo-satha hall will stand.“ 56. (The king) presented beautiful flowers to the Thera also in another place; the Thera accepted the flowers and threw them down on that spot. Then the earth quaked again; this was the sixth earth-quake. 57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: „Here a Vihâra will stand.“ 58. The king who was still more delighted, said to the Theras: „What is the reason, o great Sage, of the sixth earth-quake?“ 59. „As long as in fu-

ture times the alms due to the Fraternity (will be distributed), the assembled Fraternities of Bhikkhus will receive them, o great king, on this very spot." 60. Hearing the Thera's speech, the delighted king presented most beautiful flowers to the Thera. 61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earth-quake. 62. Witnessing this miracle, the whole royal retinue and the people of the kingdom waved their garments, when the ground of the earth quaked. 63. (The king asked:) „What is the reason, o great sage, of the seventh earth-quake? Explain it, o great sage, satisfy the desire of the multitude." 64. (Mahinda replied:) „As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot."

XIV.

1. Having heard the speech of the Thera, the king was still more delighted. Not accepting the Campaka flowers (offered to him by the gardener), he presented them to the Thera. 2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earth-quake. 3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments. 4. (The king asked:) „What is the reason, o great hero, of the eighth earth-quake? Explain it, o great sage, we listen to your speech?" 5. 6. „The relics of Tathâgata's body consist of eight Doṇa-measures, men possessed of magical power will convey hither one Doṇa, o great king, and deposit it at this very spot, and erect (here) a resplendent Thûpa which will be the means whereby hearts will be touched and many people will be converted." 7. The whole crowd that had assembled, the royal retinue and the people of the kingdom shouted at the quaking of the great earth.

8. (The Thera) resided (during the next night) in the Tissârâma, and when the night had passed, he put on

his under garment and wrapped himself in his robe; — 9. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 10. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 11. 12. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the palace and the town by the southern gate. He then preached in the Nandana garden the most excellent Aggikkhandha Suttanta. There one thousand men attained sanctification. 13. Having preached the true Faith and having delivered many created beings (from their sinful condition), the Thera rose from his seat and resided again (during the next night) in the Tissârâma. 14. Having resided there during the night, when the night had passed, he put on his under garment and wrapped himself in his robe; — 15. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 16. He entered the royal palace and sat down on a seat; there he took his meal and cleansed his bowl with his hand. 17. 18. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the most excellent Nandana garden, he preached there the beautiful Suttanta of the Âsivisa parable. At the end (of this sermon) one thousand men attained sanctification; (this was) the fifth case of the attainment of sanctification (which occurred in Lañkâ). 19. Having preached the true Faith and awakened created beings, he rose from his seat and went to the Tissârâma.

20. The king was greatly delighted at the eight-fold (?) earth-quake; glad, rejoicing and satisfied the king thus addressed the Theras: 21. „The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññâpadaka meditation, venerable Sir, (has caused) this great earth-quake.“ 22. (The Thera replied:) „By this alone, o king, the rest-house for the Fraternity has not yet been firmly established; the Tathâgata

has instituted (the ceremony) called the determination of boundaries. 23. 24. Having defined on all sides by the eight classes of landmarks the boundaries within which all Bhikkhus are considered as one section, and (having decreed about) not parting with the three robes¹⁾, all the sections (of the Fraternity) assemble and vote on their affairs. A place enclosed by boundaries which have been fixed in that way, is called one community. (Then) the monastery is well established, and the rest-house duly founded.“ 25. (The king answered:) „My sons and wives together with my ministers and my retinue, all have become your lay pupils and have taken for all their life their refuge (in the Faith). 26. I ask you, great hero, do what I say; let the whole multitude (of the town's-people) reside on the ground included by the boundaries. 27. Here always they will find a defence through the protecting power (?) of charity and compassion.“ (Mahinda said:) „Determine you the limits, o king, as you like; — 28. the limit being given, the Fraternity will settle the boundaries.“ Mahâpaduma and Kuñjara, the two state-elephants, — 29. were first harnessed to a golden plough in Kotthamâlaka. The great army consisting of four hosts (proceeded), and together with the Tneras the king, — 30. the destroyer of his enemies, made a furrow with the golden plough. (During this progress there were seen) adorned full vases, beautiful flags of different colours, — 31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough. 32. For the sake of the conversion of many people, the prince together with the Theras, turning his right hand towards the city, walked around it and came to the bank of the river. 33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Kotthamâlaka. 34. The two ends of the furrow having been united in the presence of

1) See the rules about the definition of boundaries and about the „tici-varena avippavâsa“, Mahâvagga, II, 6—12

a great crowd, the earth quaked; this was the first earthquake. 35. Witnessing that miracle, the whole royal retinue together with the people of the kingdom joyfully said to each other: „There will be a monastery within the boundary.“ 36. The ruler Devânampiya indicated to the Theras how far they had fixed the marks of the boundary line, of the enclosure, (and spoke thus:) 37. 38. „As the preparatory ceremonies for fixing the boundary and the enclosure have been performed, may the Thera now out of compassion for me settle the limits, in order to establish firmly the Vihâra which will be suitable for the fraternity of Bhikkhus.“ Having heard what the king said, Mahinda, the enlightener of the island, — 39. thus addressed the fraternity of Bhikkhus: „O Bhikkhus, let us fix the boundary.“ Under the constellation of Uttarâsâlhâ the whole Fraternity assembled. 40. Having determined the extent of the sacred enclosure, (Mahinda) who was gifted with (supernatural) vision, fixed the boundary within which the Bhikkhus were to be considered as one section. Having firmly established the most excellent Tissârâma monastery, — 41. he resided (during the next night) in the Tissârâma, and when the night had passed, he put on his under garment and wrapped himself in his robe; — 42. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms, he came to the gate of the palace. 43. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 44. Having finished his meal and gladdened the king (by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the Nandana pleasure garden, — 45. he then preached the Âsivisûpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Pitaka; — 46. he also repeatedly propounded the Gomayapindaovâda and the Dhammacakkappavattana in that same place, in the Mahânandana garden. 47. 48. These Suttantas he preached during (those) seven days, and (in this time) Thera Mahinda, the enlightener of the island, delivered eight thousand and five

hundred people from the letters (of sin). Having resided in the Tissârâma together with his companions something less than a month, - - 49. he thus addressed all the townsmen on the full-moon day of Âsâlha, when the time of Vassa had approached: „The time of Vassa is near.“

Here ends the acceptance of the Mahâvihâra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissârâma. 51. He put on his under garment and wrapped himself in his robe; then he took his alms-bowl and entered the town, the capital. 52. Going about in quest of alms, he came to the gate of the palace. He entered the royal palace, and (there the Theras) sat down on the becoming seats. 53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahâsamaya Suttanta in order to exhort (the king). 54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave. 55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain. 56. The ministers were filled with anxiousness, and announced to the king: „All the great Theras, Sire, have gone to the Missaka mountain.“ 57. The king, frightened at this news, ordered the horses quickly to be put to the chariot. The prince taking the queens with him, quickly ascended the chariot. 58. Thera Mahinda together with his companions had proceeded to the foot of the mountain. There was a lake called Nâgacatukka, situated amidst the rocks; after bathing at that place and drinking (the water of that lake), he ascended the summit of the mountain. 59. The prince who profusely perspired in consequence of his great haste, saw from afar the Thera, standing on the summit of the mountain. 60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus: 61. „Why, great hero, have you left the delightful kingdom, myself, and the

people, and retired to this mountain?" 62. (Mahinda replied:) „Here we shall spend, three full months, the Vassa which Tathâgata has allowed to begin earlier or later“¹⁾. 63. (The king replied:) „I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me.“ 64. „The Bhikkhus have been permitted by Buddha to begin the Vassa in a village as well as in the forest, (provided they) dwell in a room with shut doors.“ 65. „I have understood what you have said, the whole sense with its reasons; this very day I shall erect a residence suitable for the Vassa.“ 66. The illustrious monarch who had reached the full perfection attainable by a layman, looked out (for a place), and dedicated (it) to the Theras, (saying:) „Reside here out of compassion; — 67. well, venerable Thera, take possession of these rock-cut cells (and of this) Ârâma. In order to establish firmly the Vihâra, fix the boundary, great Sage.“

68. 69. The son of the king's sister, renowned by the name of Mahâriṭṭha, and also fifty-five illustrious noblemen approached the king, saluted him, and said: „We all desire to receive the Pabbajjâ ordination from that man endowed with highest wisdom; — 70. 71. we will embrace a life of holiness; give us your consent, Sire.“ Hearing what they all had said, the delighted king, the ruler of the earth, approached the Theras, and thus addressed (Mahinda): „(There are) fifty-five chiefs with Mahâriṭṭha at their head; confer on them personally the Pabbajjâ ordination, great hero; I give my consent.“ 72. Hearing the king's speech, Mahinda, the enlightener of the island, thus addressed the Bhikkhu fraternity: „Let us fix the boundary, o Bhikkhus.“ 73. (The Theras), in order to establish firmly the Vihâra, consecrated the boundary within which all Bhikkhus were to be considered as one section, and the enclosure (?), and proclaimed the decree about not parting with the three robes. 74. Having fixed the

1) See Mahâvagga, III, 2, 2.

inner and the outer boundary at the Tumba enclosure, Mahinda, the enlightener of the island, proclaimed the (extent of) the great boundary. 75. The (Thera) who was gifted with (supernatural) vision, consecrated the whole enclosure and the boundary, and firmly established the second monastery which was situated on the Tissapabbata. 76. After having consecrated the boundary on the mountain precisely on the full-moon day of the month Âsâḷha, on the Uposatha day, under the constellation of Uttarâsâḷhâ, — 77. he conferred the Pabbajjâ ordination on Mahâritṭha who was the first person (who received it) in this second enclosure; at the same time he conferred the Ūpasampadâ ordination on this prince who belonged to the royal family of Tambapaṇṇi. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajjâ and Ūpasampadâ ordinations.

In the first Ârâma thirty-two consecrated enclosures were established; — 79. thirty-two in the second Ârâma, in the monastery of the Tissa mountain. The other small Ârâmas contained one enclosure each. 80. The Ârâma and the monastery being founded on that most excellent mountain, sixty-two persons, who were all Arahats, entered on the Vassa residence; this was the first time (that this event occurred in Laṅkā).

Here ends the acceptance of the Cetiya mountain.

XV.

1. (Mahinda said to the king:) „In the first month of the summer; on the full moon, on the Uposatha day, we have come hither from Jambudîpa; we have dwelt on this most excellent mountain. 2. During five months we have not left the Tissârâma nor the mountain; now we will go to Jambudîpa; permit it, o lord of charioteers.“ 3. (The king replied:) „We serve you with food and drink, with clothes and dwelling-places; the whole people has taken refuge (in the Faith); what causes you dissatisfaction?“ 4. (Mahinda said: „We have no object here

to which we may pay respect by) salutations and by rising from our seats, or by raising our clasped hands, and by respectful contemplation. For a long time, o great king, we have not seen the Sambuddha, the highest among men." 5. (The king answered:) „Verily I have understood you, venerable sir; I will erect a most excellent Thûpa; find you out a suitable place (?); I will build a Thûpa in honour of the Teacher."

6. (Mahinda gave the following order to Sumana:) „Go, chief Sumana; repair to Pâtaliputta, and address thus the righteous king Asoka: 7. „Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 8. Learned (Sumana) who was versed in the scriptures, a powerful, eloquent speaker, who had reached the perfect possession of (magical) power, who was firm and well grounded (in the Faith), — 9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammâsoka: 10. „Hear, great king, the message which my teacher sends you. Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher," 11. Having heard this speech, the rejoicing and excited king filled the alms-bowl with relics, (saying:) „Quickly depart, pious man." 12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to Kosiya (Indra). 13. The eloquent man having approached Kosiya thus addressed him: „Hear, great king, the message which my teacher sends you. 14. King Devânampiya has been converted to the faith of Buddha; grant to him a most excellent relic; he is going to erect a splendid Thûpa." 15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) „Quickly depart, pious man." 16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka). 17. The

wise man who was filled with modesty, fear of sin, and reverence, despatched by the king of Theras, placed himself on the most excellent mountain. 18. The king together with his brothers, at the head of a great army, and accompanied by the most excellent Bhikkhu fraternity, then went to meet the relics of the highest Buddha. 19. 20. On the day of the full moon of the month Kattika, on the day of the Câtumâsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant. 21. (The elephant) roared, like a struck gong; at that moment the earth quaked, when the Sage in the neighbourhood (of the mountain) approached. 22. The sound of the chanks and the roll of the drums mixed with the boom of the kettle-drums (was heard). The prince escorting (the relic) paid reverence to the highest of men. 23. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate. 24. Men and women (there) offered various perfumes and garlands. The most excellent elephant leaving (the town) by the southern gate, 25. proceeded to the very spot which teacher Kakusandha, Konâgamana and Kassapa, the old Sages, formerly had visited. 26. When the most excellent elephant had proceeded to that hill, the chief of men (there) deposited the relics of Sakyaputta. 27. At the moment when the relics were placed (there), the gods expressed their delight, and the earth began to quake in an astonishing, terrifying manner. 28. (The king) with his brothers, gladdening the ministers and the people of the kingdom (by his order), caused the bricks for the Thûpa to be manufactured.

29. The noblemen paid singly their reverence to the most excellent Thûpa; the highly precious relics which shone like a light, were covered with excellent gems. 30. (There were) white (?) canopies, separate canopies, covers (?), various (?) canopies, suitable ornaments, beautiful chowries. 31. Near the Thûpa a brilliancy spread in all directions over the four quarters from the lamps, like

the brilliancy of the rising sun. 32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?) shone like (?) the cloudless sky. 33. A canopy covered with gold, which was encircled by (ornaments) made of gems and by most precious crystal, and adorned by gold sand

(Mahinda related to the king the story of the relics of the three former Buddhas:) 34. „Here Sambuddha Kakusandha, chief of men, surrounded by forty thousand (Bhikkhus who were holy) like (himself), looked (over this island). 35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadîpa, Abhayapura. 36. In Ojadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 37. Accompanied by forty thousand Bhikkhus he repaired to Ojadîpa, resembling the rising sun. 38. (The Buddha's name was) Kakusandha, (that of the chief Thera) Mahâdeva, the mountain (was called) Devakûta; (there reigned in the island of) Ojadîpa, (in the town of) Abhayapura, a prince named Abhaya. 39. The well constructed town which was worth seeing, delightful, and pleasant, was situated near the Kadambaka river. 40. (At that time there raged in the island) a fearful epidemic fever called Punṇakanaraka; the people were in a state of affliction like fishes in a net. 41. In consequence of the power of the Buddha the fever ceased. When (the Buddha) had preached the Truth which delivers from death, and had established the Faith of the Jina, — 42. eighty-four thousand men attained sanctification. At that time the monastery was the Paṭiyârâma, and (the Cetiya was) the Dhammakarakacetiya (Cetiya where the drinking vessel of the Buddha is preserved). 43. Mahâdeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place.

44. Here Sambuddha Konâgamana, the great Sage, accompanied by thirty thousand Bhikkhus, looked (over the island). 45. The Sambuddha gifted with (supernatural) vision, diffused his compassion through ten thousand worlds; the great hero looked on the suffering people of Varadîpa. 46. In Varadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadîpa, resembling the rising sun. 48. (The Buddha's name was) Konâgamana, (that of the chief Thera) Mahâsumana, the mountain (was called) Sumanakûta; (there reigned in the island of) Varadîpa, (in the town of) Vaddhamâna, a prince named Samiddha. 49. 50. At that time the island suffered from a drought; there was a famine . . . When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people. 51. To the north of the town which was situated near the Tissatalâka, there was the Uttarârâma monastery; (the Cetiya at that time was) the Kâyabandhanacetiya (Cetiya where the girdle of the Buddha is preserved). 52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, — 53. Mahâsumana, similar to the rising sun, accompanied by one thousand Bhikkhus, remained (there), and the great hero himself, the highest being, departed.

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island). 55. Omniscient Kassapa looked down on the world of men and gods, and discerned by the pure vision of the Buddhas the beings who were to attain (supreme) knowledge. 56. Omniscient Kassapa, the receiver of offerings, diffusing (the rays of) his high compassion, perceived the furious contest (between king Jayanta and his brother Samiddha), 57. and by the power of the rays

of his Bodhi, as the sun (awakens) the lotuses, he saw many beings in the island of Maṇḍadîpa who were to attain (supreme) knowledge. 58. „I shall go to Maṇḍadîpa and cause the Religion to shine there; I shall produce there high splendour like that of the moon in the darkness (of the night) 59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadîpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbananda, the mountain (was called) Subhakûṭa, the name of the town was Visâla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pâcînârâma monastery; (the Cetiya at that time was) the Dakasâṭika Cetiya (Cetiya where the rain-cloak of the Buddha is preserved). 62. The Sambuddha, after having comforted and reconciled the (two) brothers, preached the Truth which delivers from death, and established the Faith. 63. When the Truth which delivers from death, had been preached, and the doctrine of the Jina had been established, eighty-four thousand men attained sanctification. 64. Glorious Sabbananda, surrounded by one thousand Bhikkhus, remained in Maṇḍadîpa; the ruler of the world departed.

65. Here (also stood) the Sambuddha who has appeared in the world (in the present age), the ruler of the world. „Out of compassion for the living I will save created beings.“ 66. The Sambuddha, the chief of the world, the highest among men, looked on the great armies of Nâgas which had assembled, ready for a battle. 67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island. 68. (The Buddha) went alone (to the island:) „I shall go to the most excellent island; I shall pacify the two Serpents, the uncle and the nephew.“ 69. This Sambuddha was called Gotama; (it was) on the mountain called Cetiya(pabbata); there reigned in the delightful town called Anurâdhapura a prince named Tissa. 70. In Kusinârâ, in the Upavattâna of the Mallas, the holy Sam-

buddha reached complete Nibbâna by the destruction of the substrata (of existence). 71. (He at that time foretold:) „Two hundred and thirty-six years will elapse; then (a Thera) called Māhinda by name will cause the splendour of the Religion to shine (in Laṅkā). 72. In the south of the town, at a delightful place (will be) a beautiful Ârâma called the Thûpârâma. 73. At that time the island (will be known) by the name of Tambapaṇṇi; they will deposit a relic of my body in that most excellent island.“

74. The queen called Anulâ was a believer in the Buddha, the Dhamma, and the Fraternity; she confessed the true doctrine, and put away the desire of existence. (She expressed to the king her desire of being admitted into the Order.) 75. Having heard what the queen said, the king addressed the Thera thus: („Queen Anulâ) believes in the Buddha, the Dhamma, and the Fraternity; she confesses the true doctrine, — 76. and puts away the desire of existence. Confer the Pabbajjâ ordination on Anulâ.“ (Mahinda replied:) „It is not permitted to Bhikkhus, o great king, to confer the Pabbajjâ ordination on women; — 77. my sister Saṃghamittâ, o king, shall come hither. She will confer the Pabbajjâ ordination on Anulâ and will release her from all fetters. 78. Wise Saṃghamittâ and clever Uttarâ, Hemâ and Masagallâ, Aggimittâ, chary of speech, Tappâ and Pabbatacchinnâ, Mallâ and Dhammadâsiyâ, — 79. these Bhikkhunis who are free from desire and firm, whose thoughts and wishes are pure, who are firmly established in the true Dhamma and Vinaya, — 80. who have subdued their passions, who have their senses under control and have attained (perfection), who possess the three-fold science and know well the (magical) pōwers, who are well grounded in the highest bliss, will also come hither.

81. (Devānampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Saṃghamittâ). Having sat down in order to hold a council (about

this matter), he thus addressed the ministers . . . 82. Prince Ariṭṭha, having heard what the king said, — 83. and having heard the speech of the Thera and received his commission, respectfully saluted his uncle (?) and departed in the northern direction.

84. 85. Having established their residence in a certain quarter of the town, the noble ladies, five hundred virgins, queen Anulâ at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulâ.

86. (Ariṭṭha) having proceeded to a sea-port went on board a great ship; when he had crossed the sea and reached the shore he stood (on dry ground). 87. The powerful minister (then) crossed the Viñjha range; having arrived at Pâṭaliputta, he presented himself to the king. 88. (Ariṭṭha thus addressed Asoka:) „Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence. 89. King Devânampiya, your ally, o Piyadassana, who is converted to Buddha, has sent me in your presence.“ 90. (Then) the great Sage (went to Saṃghamittâ and) communicated to her the message of her brother: „The royal virgins, o Saṃghamittâ, and princess Anulâ, — 91. all look to you for the Pabbajjâ ordination.“ Wise Saṃghamittâ, when she had heard the message of her brother, — 92. quickly went to the king and thus addressed him: „Give your consent, great king; I shall go to the island of Laṅkā; — 93. the great Sage has communicated to me the message of my brother.“ (Asoka replied:) „Your sister's son Sumana and my son, your elder brother, — 94. being gone, prevent, dear, that you, my daughter, should go also.“ (Saṃghamittâ replied:) „Weighty, o great king, is my brother's command. 95. The royal virgins, o great king, and princess Anulâ, they all look to me for their Pabbajjâ ordination.“

XVI.

1. The prince (Asoka) fitted out a great army consisting of four parts, and then went forth, taking with

him a branch of the Bo tree of the Tathâgata. 2. Having passed through three kingdoms and the Viñjha range, having passed through the great forest, the prince came to the ocean. 3. The great four-fold army with the Bhikkhuñi congregation at its head (?), proceeded to the great sea, carrying the excellent Bo tree. 4. When (the Bo branch) was carried to the sea, on high the musical instruments of the gods (were heard,) and below those of men, the instruments of men from all four quarters. 5. Prince Piya-dassana bowing paid his reverence to the Bo tree, and spoke thus: 6. „Learned, possessed of (magical) power, virtuous, most firm . . .“ 7. The prince then (when the Bo branch had been despatched) wept, shed tears, and looked (on the parting vessel). Then he returned and came to his residence.

8. The Nimmita Nâgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree (itself), and (the Nâgas) of the Nâga world, — 9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisâcas, the Bhûtas, Kumbhaṇḍas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached. 10. The Tâvatimsas and Yâmas and also the Tusita gods, the Nimmânarati gods and the Vasavatti gods — 11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettimsa Devaputtas with Inda as their leader, — 12. 13. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahârâjas of the four quarters (of the horizon), Kuvera and Dhataratṭha, Virûpakkha and Virûlhaka, surrounded the Sambodhi tree which was carried to the island of Lânkâ. 14. Mahâmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted „Sâdhu“ when the Bo branch approached. 15. Pâricchattaka flowers, celestial Mandârava flowers, and celestial sandal powder rained through the air, and the gods did homage to the Bo branch when it approached. 16. The gods offered on the ocean to the Bo tree of the Teacher

Campaka flowers, Salla, Nimba, Nâga, Punnâga, Ketaka flowers. 17. The Nâga kings, the Nâga princesses, the young Nâgas, great crowds, left their residence and showed honour to the excellent Bo branch. 18. The Nâgas, dressed in garments of various colours and wearing ornaments of various colours, joyfully sported around the great Bodhi on the oceân (shouting:) „Hail to us.“ 19. 20. The Nâgas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkârîka and Kovilâra flowers, trumpet flowers, and quantities of Bimbajâla flowers, Asoka and Sâla flowers mixed with Piyangu. 21. The delighted Nâga virgins, the joyful Nâga kings, (all the) Nâgas joyfully sported around the Bo branch which was carried along, (shouting:) „Hail to us.“ 22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 23. Having remained there seven days, (the Nâgas) together with gods and men paid honour to the excellent Bo branch on its departure from their residence. 24. The Nâga virgins and the gods, surrounding the Sambodhi branch, (offered) strings of garlands and flower wreaths, and waved their garments. 25. The gods sported around the Bodhi which was carried along, (shouting:) „Hail.“ Pâricchattaka flowers, celestial Mandârava flowers, and celestial sandal powder rained through the air. 26. The Nâgas, Yakkhas, and Bhûtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean. 27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands. 28. The Nâgas, Yakkhas, and Bhûtas, together with gods and men, when the most excellent Bodhi was carried along, exclaimed: „Oh auspicious event, hail.“ 29. Beautiful Nâgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Lañkâ.

30. Great crowds, the prince with the queens, left the delightful (town of) Anurâdhapura, and went to meet

the Sambodhi tree. 31. The prince together with his sons surrounded the Sambodhi tree; they offered scented garlands and most excellent perfumes (?). 32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

33. The king appointed eight (persons of each class?) and the chiefs of each of eight warrior clans (?) to be Bodhi guards (?), for the custody of the most excellent Bodhi. 34. He fitted them out with great state, and bestowed on them beautiful ornaments of every description; out of reverence for the Bo branch he ordered sixteen great lines to be traced on the ground (?)¹). 35. Then he caused also pure white sand (?) to be scattered on that spot where the great lines had been drawn. He appointed one thousand families ... 36. He bestowed on them golden drums for the performance of the rites of royal coronations and other festivals. He gave (to them) one province and erected (for them) the Candagutta (palace?) — 37. (and) the Devagutta palace, (and) duly (bestowed on them) land donations (?); to other families he gave the revenue of villages.

38. The five hundred high-born, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjâ ordination. 39. The five hundred virgins who surrounded Anulâ, who were free from passion and steadfast, all received the Pabbajjâ ordination. 40. Prince Aritṭha, released from the chain of fear, received the Pabbajjâ ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahatsip and full perfection in the doctrine of the Jina. 41. In the first month of the winter season, when the tree was full of blossoms, the great Bo branch was brought (hither) and established in Tambapanni.

1) If my translation of this very corrupted passage is correct, the sixteen lines mentioned here may stand in some connexion with the sixteen lines drawn on the ground by Mâra near the Bo tree at Uruvela (Jâtaka, I, p. 78).

XVII.

1. 2. The excellent island of Lañkâ is thirty-two yojanas long, eighteen yojanas broad, its circuit is one hundred yojanas; it is surrounded by the sea, and one great mine of treasures. It possesses rivers and lakes, mountains and forests. 3. The island, the capital, the king, the affliction (which vexed the island), the relics, the Thûpa, the lake, the mountain, the garden, the Bodhi tree, the (chief) Bhikkhunî, — 4. the (chief) Bhikkhu, and the most excellent Buddha: these are the thirteen subjects (to be treated in the following exposition). Listen to my enumeration of the four names of each of these subjects (in the time of the four last Buddhas).

5. (The island) was called Ojadîpa, Varadîpa, Maṇḍadîpa, and the excellent Lañkâdîpa or Tambapaṇṇi. 6. Abhayapura, Vaḍḍhamâna, Visâla, Anurâdhapura are the four names of the capital at (the time of) the teaching of the four Buddhas. 7. Abhaya, Samiddha, the ruler of men Jayanta, and Devânampiyatissa are the four kings. 8. The fever, the drought, the contest (of the two kings), and (the island's) being inhabited by the Yakkhas, these are the four afflictions which the four Buddhas have removed. 9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konagamana the girdle, — 10. the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Doṇa of corporeal relics. 11. In Abhayapura was the Paṭiyârâma, in Vaḍḍhamânapura the Uttarârâma, in Visâla the Pâcînârâma, in Anurâdhapura the Thûpârâma which is situated in the southern direction: (there) the four Thûpas at (the time of) the teaching of the four Buddhas (were situated). 12. 13. The town of Abhayapura was situated near the Kadambaka (lake), the town of Vaḍḍhamâna near the Tissa lake, the town of Visâlapura near the Khema lake; Anurâdhapura; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakûṭa, Sumanakûṭa, and Subhakûṭa; now it is called Silâkûṭa. 15. The fam-

ous (?) garden (which was called in the four periods respectively) Mahâtittha, Mahânâma, Sâgara, and Mahâmeghavana, a path worthy of Saints, was the first resting place of the four chiefs of the world. 16. The Bodhi tree of holy Kakusandha was the most excellent Sirîsa; Rucânandâ who possessed the great (magical) faculties, took its southern branch and planted it in Ojadîpa, in the Mahâtittha garden. 17. The Bodhi tree of holy Konâgamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch — 18. and planted it in Varadîpa, in the Mahânâma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; — 19. (the Therî) called Sudhammâ who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sâgara. 20. The Bodhi tree of holy Gotama was the most excellent Assattha; Samghamittâ who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Lañkâ, in the delightful Mahâmeghavana. Rucânandâ, Kanakadattâ, Sudhammâ who possessed the great (magical) powers, — 22. and learned, wise Samghamittâ who was endowed with the six (supernatural) faculties, these were the four Bhikkhunîs who brought each a Bo branch (to this island). 23. The Sirîsa Bo tree (was planted) in the Mahâtittha garden, the Udumbara in the Mahânâma, the Nigrodha in the Mahâsâgara garden; so the Assattha was planted in the Mahâmeghavana. 24. On a mountain, in those four gardens, the four Bo trees have been planted; on a mountain was the delightful resting-place (of the four Buddhas), when the four Buddhas proclaimed their doctrine. 25. Mahâdeva who possessed the six (supernatural) faculties, Sumana versed in the analytical knowledge, Sabbananda possessing the great (magical) powers, and learned Mahinda, these highly wise Theras were the converters of Tambapanni.

26. Kakusandha, the highest in the whole world, who was endowed with the five kinds of (supernatural) vision, looking on the whole world, saw the excellent Ojadîpa.

27. There raged then an epidemic fever called Punṇakana-raka; at that time there raged an epidemic fever among the people. 28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river). 29. 30. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudîpa together with forty thousand companions, for the sake of subduing the disease. 31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon. 32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakûṭa mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadîpa on the Devakûṭa mountain, all people believed him to be a god. They did not understand that he was the Tathagata. 34. (When they saw him) who arose with the rising dawn, on the day of the full moon, on the Uposatha day, and who illumined that mountain with its forests as if it were burning, — 35. when they saw the burning mountain which diffused light through the four quarters, all the people of Abhayapura with the king were joyful and delighted. 36. Buddha Kakusandha, the ruler of the world, formed the following resolution: „May all people, all men who live in Ojadîpa, see me.“ 37. 38. The Devakûṭa mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men. 39. The royal retinue together with the people of the kingdom, a great crowd, arrived respectfully saluting the Sambuddha whom they believed to be a god. 40. 41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) „Consent, o Bhaga-

vat, to dine to-day together with the Bhikkhu fraternity (in my palace); let us go to the town, to the capital." The Sambuddha agreed to the request of the king by remaining silent. 42. Having understood his consent, the royal retinue and the people of the kingdom, paying great honour and respect (to the Buddha), then returned to the town. 43. (The king thus reflected:) „This fraternity of Bhikkhus is numerous, the crowd of the people is great; there is no place prepared for its reception in this narrow town, in my capital. 44. I possess a great pleasure garden, the delightful garden of Mahâtittha which is not too narrow nor too distant, which will be convenient for the ascetics — 45. and will be suitable for a retired existence and for the Tathâgata. There I will bestow presents on the Buddha and on the Bhikkhu fraternity. 46. 47. May all people obtain the sight of the Buddha and of the Fraternity." Omniscient Kakusandha, followed by forty thousand Bhikkhus, arrived at the Mahâtittha garden. When the highest among men had entered the Mahâtittha garden, — 48. the creepers and trees (were covered?) with flowers out of season. The king took a golden water-pot, — 49. and dedicated (the garden) for the sake (of the welfare) of Lañkâ, by pouring water over the hand (of the Buddha, saying): „I give, o Lord, this garden to the Saṃgha and to the Buddha, its chief." It was a delightful resting-place, an appropriate residence for the Fraternity. 50. Kakusandha, the ruler of the world, accepted the garden. At that moment the earth quaked; this was the first resting-place (of the Saṃgha in Lañkâ). 51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) „Oh that Rucânandâ might take the Bo branch and come hither." 52. The Bhikkhunî who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirîsa Bodhi, and standing at its foot (she thought:) 53. „The Buddha desires that the Bodhi tree shall grow in Ojadîpa." Thither she went in order to fetch the Bodhi tree, (the majesty of) which

is beyond human reason (?). 54. (She then expressed the following resolution:) „May, with the consent of the most excellent Buddha, out of compassion for mankind, the southern branch sever itself through my magical power.“

55. When Rucânandâ had pronounced this demand with clasped hands, the right branch severed itself (from the tree) and fixed itself in the vase. 56. Rucânandâ who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhus to surround it. 57. At that moment the earth quaked together with oceans and mountains; it was a grand sight, wonderful and astonishing. 58. Witnessing this, the royal retinue and the people of the kingdom delighted all raised their clasped hands and paid reverence to the excellent Bodhi branch. 59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch. 60. The four (divine) Mahârâjas, the glorious guardians of the world, all these gods kept guard over the Sirîsa Bodhi branch. 61. The Tâvatîmsa gods, the Vasavatti gods, Yama, Sakka, Suyâma, Santusita, Sunimmita, all surrounded the most excellent Bo branch. 62. The delighted crowds of gods, raising their clasped hands, together with Rucânandâ, paid reverence to the most excellent Bo branch. 63. Rucânandâ who possessed the high (magical) powers, carrying the Sirîsa Bo branch, went to the excellent Ojadîpa, accompanied by the sisterhood of Bhikkhus. 64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirîsa Bo branch was carried to the excellent Ojadîpa. 65. Rucânandâ who possessed the high (magical) powers, accompanied by a host of Devas, approached Kakusandha, carrying the Sirîsa Bo branch. 66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahâtittha garden destined for the reception of the Bo tree. 67. Rucânandâ herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand. 68. Rucânandâ who possessed the high (magical) powers, placed the

southern branch of the Bo tree in the Buddha's right hand, and respectfully saluted him. 69. Kakusandha, the chief of the world, the highest among men, took it and gave it to king Abhaya (saying:) „Plant it on this spot.“ 70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirîsa Bo branch had been planted in that delightful place; the Buddha preached the Doctrine, the four Truths which soothe (the mind of men). 72. When he had finished, one hundred and forty thousand men and thirty koṭis of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirîsa, that of Konâgamana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees. 74. The Bo tree of the incomparable Sakyâputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

75. 76. The children of Muṭasîva were ten [other] brothers, Abhaya, Tissa, and Nâga, Utti and also Mattâbhaya, Mitta, Sîva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulâ and Sîvali were the daughters of Muṭasîva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Laṅkâdîpa, and the royal coronation of the son of Muṭasîva? 78. Devânampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbâna. 79. When Devânampiya was crowned, the royal (magical) powers came over him; the lord of Tambapanni diffused rays of pure splendour. 80. At that time the most excellent Laṅkâdîpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light. 81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma. 82. Asoka was delighted when he saw these presents. He sent in return to Devânampiya various treasures destined to be used at his coronation.

83—86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a . . . of Sâra wood, an (anointing) vase, a right hand chank, a palanquin, a conch trumpet, earrings, a koti of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 87. The requirements for his coronation as king of Lañkâ having been sent by Asokadhamma, Tissa, the lord of Tambapañni, celebrated his second coronation. 88. When thirty nights had elapsed after the second coronation of Tissa, Mahinda together with his companions arrived on this island from Jambudîpa. 89. (King Devânampiya) erected the most excellent monastery called Tissârâma. He also planted the great Bo tree in the Mahâmeghavana garden. 90. He built the great, delightful Thûpa. Devânampiya erected a monastery on the Cetiya mountain; — 91. he constructed the Thûpârâma, the Tissârâma (Issarasamaṇa?) Vihâra, the Vessagiri (Vihâra), and the Colakatissa (Vihâra?). 92. Ârâmas too (where the minor Bo branches were planted) at the distance of a yojana from each other, were made by king Tissa. He gave the great donation (which is called) the most excellent Mahâpela. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasîva. Prince Uttiya reigned ten years. 94. Eight years after the coronation (of Uttiya), the enlightener of the island attained Nibbâna. (The king) caused the funeral ceremonies to be performed to the east of the Tissârâma. 95. When the twelfth year (after his Upasampadâ) had been completed, Mahinda came hither; at the end of his sixtieth year he attained Nibbâna on the Cetiya mountain. 96. 97. When the enlightener of the island has at-

tained Nibbâna, king Uttiya, having ordered full vases, triumphal arches, garlands, and burning lamps to be prepared, erected a most excellent hearse which was worth seeing. (Thus) he paid reverence to the enlightener of the Island. 98. Both gods and men, Nâgas, Gandhabbas, and Dânavas, all were grieved and paid reverence to the enlightener of the Island. 99. When they had performed the ceremonies during seven days on the most excellent Cetiya mountain, some people spoke thus: „Let us go to the town, to the capital.“ 100. (Other people replied:) „There (in the town) is a great, fearful noise and uproar; let us here burn the enlightener of the island of Lañkâ.“ 101. When the king heard what the crowd said, (he answered:) „I will erect a great Thûpa to the east of the Tissârâma“. 102. Carrying Mahinda, the enlightener of the island, together with the funeral hearse, (the people) together with the king, entered the eastern gate of the town. 103. Marching through the centre of the town, they left it by the southern gate, and performed great ceremonies during seven days in the Mahâvihâra. 104. Both gods and men erected a funeral pile of odoriferous drugs and placed it in the royal garden, (saying:) „Let us burn the virtuous one.“ 105. They took Mahinda, the enlightener of the island, together with the funeral hearse, circumambulated the Vihâra, and caused (the people) to pay reverence to the most excellent Thûpa. 106. The great crowd, leaving the Ârâma by its eastern gate, performed the funeral ceremonies at a place close by it. 107. They all, weeping, raising their clasped hands, ascended the pile, and bowing they set the pile on fire. 108. The great teacher having thus been burnt entirely, they erected a most excellent Thûpa which contained his relics, and Ârâmas at the distance of one yojana from each other. 109. After the funeral ceremonies for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhûmi.

XVIII.

1.¹⁾ At the present time there are other aged, middle-aged, and young (Bhikkhus), holders of the Vibhajja doctrine, preservers of the tradition of the Vinaya and of the Faith. 2. Learned and virtuous they illuminate this earth; by a conduct which conforms to the Dhutaṅga rules they shine in the island of Laṅkā. 3. Many followers of Sakyaputta are here who well understand the true religion and (its) history. Truly, for the sake of many people the possessor of (supernatural) vision has appeared in the world; the Jina has dispelled the darkness and shown the light. 4. They whose faith is well and firmly grounded on the Tathâgata, leave all wretched states of existence and are born again in heaven. 5. And those who penetrate the constituent members of Bodhi, the organs (of spiritual life), the (ten) powers, attention, right exertion, and the complete system of (magical) powers, — 6. the holy eight-fold path which leads to the destruction of suffering, conquer the army of Death and are victorious in the world.

7. The younger twin-sister of queen Mâyâ, born from the same mother, kind like a mother, suckled Bhagavat. 8. (She was) called Mahâpajâpatî, known by the name of Gotamî, renowned, an original depositary (of the Faith), possessing the six (supernatural) faculties and the high (magical) powers. 9. The two chief female pupils were Khemâ and Uppalavaṇṇâ; (besides, there was) Paṭâcârâ, Dhammadinnâ, Sobhitâ, Isidâsikâ, — 10. Visâkhâ, Soṇâ, and Sabalâ, wise Saṃghadâsî, and Nandâ, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikkhunîs) who well knew the Vinaya and the paths (of sanctification), (lived) in Jambudîpa.

1) The opening lines of this chapter were evidently intended to form the conclusion of a list of Theras which, however, is wanting in the Dipavaṃsa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to v. 44 which ends the great list of Theris. Buddhaghosa gives in the Introduction of the Samanta Pâsâdikâ a list of Theras which he says is composed by the Porâṇâ (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Theris contained in this chapter.

11. The Therî Samḡhamittâ, and wise Uttarâ, Hemâ, and Pasâdapâlâ, and Aggimittâ, Dâsikâ, — 12. Pheggu, Pabbatâ, and Mattâ, Mallâ, and Dhammadâsiyâ, these young Bhikkhunîs (these eleven Bhikkhunîs?) came hither from Jambudîpa. 13. They taught the Vinaya Piṭaka in Anurâdhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

14. Saddhammanandî, and Soma, and also Giriddhi, Dâsiyâ, and Dhammâ, a guardian of the Dhamma and well versed in the Vinaya, — 15. and Mahilâ who kept the Dhutaṅga precepts, and Sobhaṇâ, Dhammatâpasâ, highly wise Naramittâ who was well versed in the Vinaya, — 16. Sâtâ, versed in the exhortations of Therîs, Kâlî and Uttarâ, these Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā.

17. 18. ... and renowned Sumanâ who well understood the true religion and (its) history, these Bhikkhunîs who were passionless and tranquil, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, came together with twenty thousand Bhikkhunîs ..., honoured by illustrious, noble Abhaya. 19. They taught the Vinayapiṭaka in Anurâdhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

20. Renowned Mahilâ who well understood the true religion and (its) history, and Samantâ, the daughters of king Kâkavaṇṇa, — 21. and learned Girikâlî, the daughter of his Purohita, Dâsî and Kâlî, the daughters of a rogue, well versed in the whole of the sacred Scriptures (?), — 22. these Bhikkhunîs, well versed in the whole of the sacred Scriptures, unconquerable, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 23. came from (?) Rohana together with twenty thousand Bhikkhunîs, honoured by illustrious king Abhaya. They taught the Vinayapiṭaka in Anurâdhapura.

24. Mahâdevî and Padumâ, illustrious Hemâsâ, Un-

nalâ, Añjali, Sumâ, — 25. these Bhikkhunîs who possessed the six (supernatural) faculties and the great (magical) powers, came . . . together with sixteen thousand Bhikkhunîs. 26. Honoured by illustrious king Tissa Devânampiya (?), they taught the Vinayapitaka in Anurâdhapura.

27. Mahâsonâ and Dattâ, wise Sîvalâ, zealous Rûpasobhinî, venerated Devamânusâ, — 28. Nâgâ and Nâgamittâ, Dhammaguttâ, and Dâsiyâ, and Samuddâ gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapattâ, Channâ, and Upâlî, excellent Revatâ, these were the highest among the Vinaya-studying Bhikkhunîs, the daughters of Somanadeva, — 30. Mâlâ and Khemâ and Tissâ, the highest among the preachers of the Dhamma, these taught the Vinaya first after the death of Abhaya (or: when the danger had disappeared?):

31. 32. Sîvalâ and Mahâruhâ who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudîpa, came hither from Jambudîpa together with twenty thousand Bhikkhunîs, invited by illustrious king Abhaya. 33. They taught the Vinayapitaka in Anurâdhapura; they (also) taught the five Collections (of the Suttapitaka) and the seven Treatises (of the Abhidhamma.)

34. Sîvalâ together with queen Samuddanavâ, daughters of a king, wise Nâgapâlî, and clever Nâgamittâ, — 35. Mahilâ, a guardian of the Bhikkhunîs and well versed in the Vinaya, Nâgâ, and Nâgamittâ who well knew the true Religion and (its) history, these Bhikkhunîs then received the Upasampadâ ordination in the island of Lañkâ. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunîs, acknowledged to be the leaders. 37. Honoured by Kutikanna (and by his son,) illustrious Abhaya, they taught the Vinayapitaka in Anurâdhapura.

38. Cûlanâgâ and Dhannâ, venerated Sonâ, and renowned Saṅhâ who well knew the true Religion and (its) history, — 39. highly learned and wise Mahâtissâ, the

daughter of Gamika, Cûlasumanâ, Mahâsumanâ, and clever Mahâkâlî, — 40. illustrious Lakkhadhammâ, honoured and high-born, wise Dîpanayà who was venerated in Rohana, — 41. renowned Samuddâ who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood, — 42. these and other Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā. (These Bhikkhunîs,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbâna) after having spread radiance, like fire-brands.

44. At the present time there are other aged, middle-aged, and young (Bhikkhunîs), holders of the Vibhajja doctrine and of the Vinaya, preservers of the tradition of the Faith. Learned and virtuous they illuminate this earth.

45. Prince Sîva reigned ten years; he established the Ârâma and the Vihâra of Nagaraṅgaṇa. 46. Prince Sûratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed. 47. Having conquered Sûratissa, the two Damila princes Sena and Gutta righteously reigned during twelve (twenty-two?) years. 48. Prince Asela, a son of Muṭasîva, put Sena and Gutta to death, and reigned ten years. 49. A prince, Elâra by name, having killed Asela, reigned righteously forty-four years. 50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this incomparable monarch reigned righteously. 51. (Once) no rain fell during a whole winter, summer, and the rainy season. (Then) continually the cloud rained, rain fell during seven times seven days. 52. There were three cases which the king decided¹); (after that) rain fell only during the night and not in daytime. 53. A prince, Abhaya by name, the son of Kâkavaṇṇa, whom the ten warriors surrounded, whose elephant

1) In the Mahâvaṃsa (p. 128) an account of these three cases is given.

was Kaṇḍula, — 54. put thirty-two kings to death and alone continued the royal succession. This prince reigned twenty-four years.

End of the Mahāvāra.

XIX.

1.¹⁾ The king (Duṭṭhagāmani) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty koṭis. 2. (He also erected the Mahāthūpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba²⁾, — 3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver. 4. After the prince had caused these foundations to be laid, the Fraternity of Bhikkhus was called together, and the circle (of the base) of the Cetiya was described. 5. Indagutta, Dhammasena, the great preacher Piyadassī, Buddha, Dhamma, and Saṃgha, wise Mittanna, —

1) This chapter is very confused and fragmentary. However by comparing the Mahāvamsa it is possible to ascertain what the single verses refer to. Verse 1 relates to the great palace called Lohapāsāda which was erected by king Duṭṭhagāmani (comp. Mahāv., p. 165, l. 2). Vv. 2—4 contain a description of the different preparatory works for the construction of the Mahāthūpa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapāsāda to the Mahāthūpa; perhaps v. 10 which would answer to this purpose, originally belonged to the place between vv. 1 and 2. — Vv. 5—9 refer to the Bhikkhus present at the solemn inauguratory ceremonies at the foundation of the Mahāthūpa (see Mahāvamsa, p. 171). — Vv. 11—17 refer to the acts of liberality performed by king Lajjitissa (Mah., p. 202), and to the history of his successors. — Vv. 18—20 give an account of the buildings erected by the seven great warriors of Abhaya Vaṭṭagāmani (Mah., p. 206). — Vv. 21—22 refer to Mahācūli Mahātissa, the successor of Vaṭṭagāmani (Mah., p. 208). The last verse relates to the death of Duṭṭhagāmani.

2) I cannot define the exact meaning of „marumba“. Turnour translates this word by „incense“ (Mah., p. 169), which is decidedly wrong. To me it seems to mean something like „gravel“. In the explanation of the tenth Pācittiya Rule, in the Sutta Vibhaṅga, I find the following passage which I give exactly according to the Paris MS. (*fonds Pāli* 6) which is written in Burmese characters: „pathavi nāma dve pathaviyo jātā ca pathavi ajātā ca pathavi. jātā nāma pathavi suddhapamsu suddhamattikā appapāsāṇā appasakkharā appakathalā appamarumpā appavālikā . . .; ajātā nāma pathavi suddhapāsāṇā suddhasakkharā suddhakathalā suddhamarumpā suddhavālikā“, etc.

6. Anattana, Mahâdeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, — 7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudîpa to this country (when the foundation of the Mahâthûpa was laid). 8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sivalî, Candagutta, and Suriyagutta, Indagutta, and Sâgara, Mittasena, Jayasena, and Acala, the twelfth of them. 9. (The person that held the circle by which the base of the Thûpa was described, and his parents, had the following auspicious names, viz.:) Suppatitthitabrahmâ, the son, Nandisena, the father, Sumanadevî, the mother, these three lay persons. 10. (The king constructed) the Mahâthûpa, the most excellent Mahavihâra, expending twenty (twenty-four?) invaluable treasures.

11. (King Lajjitissa,) having heard the precepts for the conduct of itinerant Bhikkhus, which were propounded by the Fraternity, gave medicaments for the itinerant Bhikkhus, for the sake of their comfort, . . . 12. Having heard the well-spoken speech of the Bhikkhunîs, which had been delivered at the . . . time (at Harikâla?), the royal lord gave to the Bhikkhunîs whatever they desired. 13. He constructed the Silâthûpa, a Vihâra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

14. (By the next king, Vaṭṭagamani, a monastery) was constructed at the place where the Nigaṇṭha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin. 15. The five kings Âlavatta (Pulahattha!), and Sâbhiya (Bâhiya!), Panaya, Palaya, and Dâṭhika reigned fourteen years and seven months. 16. Prince Abhaya (Vaṭṭagâmani), the son of Saddhâtissa, put the Damila Dâṭhika to death and became king. 17. He erected the Abhayagiri (monastery) between the Silâthûpa and the Cetiya. This prince reigned twelve years and five months. 18. The seven champions of Abhaya constructed five Ârâmas. Uttiya and Sâliya, Mûla, Tissa, and Pabbata, Deva, and Uttara, these were the seven

champions (of that king). 19. The (warrior) called Uttiya constructed the (monastery) called the Dakkhiṇavihâra, Sâliya the Sâliyârâma, Mûla the Mûlâsaya, — 20. Pabbata the Pabbatârâma, Tissa constructed the Tissârâma, Deva and Uttara constructed the Devâgâra.

21. The son of Kâkavaṇṇa, Mahâtissa, the ruler of the earth, made an agreement to work for wages in the paddy fields, and gave (the money) to the tranquil, thoughtful Thera Summa. 22. Having made an agreement for full three years' labour at a (sugar-) mill, he bestowed a great donation of a thousand koṭis on the Bhikkhus.

23. Wise, enlightened Abhaya Duṭṭhagâmani, after having performed meritorious deeds, entered after the dissolution of his (human) body, the body of a Tusita god.

XX.

1. The illustrious son of Kâkavaṇṇa, known by the name of Tissa, built the Mahâthûpa (and) a Vihâra. 2. He ordered the most excellent Kallakâlena monastery to be constructed; and many other Vihâras have been erected by Saddhâtissa. 3. The number of the highly precious divisions of the Dhamma is eighty-four thousand; he paid reverence to each single division of the Dhamma separately. 4. Illustrious Saddhâtissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapâsâda (iron palace). He made a lump of glass (?). Around the most excellent Mahâthûpa he constructed a wall, decorated with figures of elephants, a beautiful enclosure; he (also) constructed a quadrangular tank (and gave it) for a certain time (to the Fraternity). 7. This prince reigned eighteen years. Having done many other meritorious deeds and distributed rich donations, this wise monarch after the dissolution of his (human) body entered the body of a Tusita god.

8. The son of Saddhâtissa, known by the name of Thûlathana, constructed a great Ârâma, the Alakandara monastery. This prince reigned one month and ten days.

9. The son of Saddhâtissa, known by the name of Lajjitissa, governed nine years and six months. 10. He constructed a¹⁾ at the most excellent Mahâthûpa and established the most delightful Kumbhila Ârâma. 11. He built the Dîghathûpa to the east of the Thûpârâma; in the most excellent Thûpârâma he constructed receptacles cased in stone.

12. After the death of Lajjitissa his younger brother named Khallâtanâga reigned six years. 13. His commander-in-chief, Mahârattaka by name, put this Khallâtaka to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vaṭṭagâmani, killed that wicked general and reigned five months. 15. (After that time) the Damila Pulahattha reigned three years, and the general Bâhiya two years. 16. Having killed this (king), Panayamâra reigned seven years. Having killed this (king), Palayamâra reigned seven months. 17. Having killed this (king), a person Dâṭhiya by name reigned two years. These five sovereigns belonging to the Damila tribe governed fourteen years and seven months in the interval (between the two parts of Vaṭṭagâmani's reign). 18. Then the glorious, great king Vaṭṭagâmani came back and having put to death the Damila Dâṭhika, gained the sovereignty himself. 19. This king Abhaya Vaṭṭagâmani reigned twelve years and in the beginning (before the above-mentioned interruption) five months. 20. Before this time, the wise Bhikkhus had orally handed down the text of the three Piṭakas and also the Aṭṭhakathâ. 21. At this time, the Bhikkhus who perceived the decay of created beings, assembled and in order that the Religion might endure for a long time, they recorded (the above-mentioned texts) in written books.

22. After his (Vaṭṭagâmani's) death Mahâcûli Mahâtissa reigned fourteen years justly and righteously. 23. This king, full of faith, having done many meritorious deeds,

1) Probably this passage refers to the three „pupphayâna“ mentioned in the Mahâvaṃsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilāncanaṃ).

went to heaven after fourteen years. 24. The son of Vatta-gâmani, known by the name of Coranâga, reigned twelve years living like a robber. 25. The son of Mahâcûli, the prince known by the name of Tissa, reigned three years over the Island. 26. King Sîva cohabited with queen Anulâ; he ruled one year and two months. 27. A king from a foreign country, Vaṭuka by name, a Damila, governed one year and two months. 28. Then followed king Tissa, known by the surname „the wood-cutter“; he then ruled one year and one month. 29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months. 30. A woman, Anulâ, killed these excellent persons and governed four months over Tambapanni.

31. The son of Mahâcûli, called Kuṭikaṇṇatissa, constructed an Uposatha hall near the Cetiya-pabbata monastery. 32. In front of the building he erected a beautiful stone Thûpa; there he planted a Bo branch and constructed a great structure (around the Bo branch?). 33. He built a bath . . . for the Bhikkhunîs. He also made a fence round the Padumassara garden. 34. He caused a ditch to be dug for the protection of the town, and a wall to be constructed full seven yards (in height). 35. He (also) caused the ponds Khema and Dugga to be dug (which he gave) for a certain time (?) (to the Fraternity). He (also) caused the Setuppala well and the beautiful Vannaṅka dike (?) to be constructed. This prince reigned twenty-two years.

XXI.

1. Prince Abhaya, the son of Kuṭikaṇṇa, went to visit the Fraternity (?) in the beautiful Mahâthûpa. 2. The (Bhikkhus) who had subdued their passions and obtained self-control, who were spotless and pure of heart, recited (the Dhamma) in the relic room in honour (of the relics). 3. The king, when he heard them reading in the delightful relic room, walked round the Thûpa; but he could not see them at any of the four gates. 4. The royal ruler

of men, having paid in every way reverence to the most venerable recitation, thus thought: „Were do they read? 5. They do not recite at the four gates nor outside; surely the wise men read in the relic room. 6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.“ 7. Sakka, the king of gods, when he perceived the desire of the king, appeared in the relic room and thus addressed the Theras: 8. „The king, venerable sirs, desires to see the relic room.“ For the sake of the preservation of his faith they conducted him into the relic-room. 9. As the king beheld the relic-room, wisdom arose in his mind; he raised his clasped hands and worshipped the relics and made great offerings during seven days. 10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), — 11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, — 12. and seven times beautiful offerings of flowers. During seven days he made offerings of water full (of flowers), and during seven days offerings of (common) water. 13. He ordered a priceless net-work of corals to be made, covering the surface of the Mahâthûpa as if it were dressed in a garment. 14. He made strong pillars for placing lamps around the foot of the Thûpa, and got a tube filled with ghee; then he ordered the lights seven times to be lit. 15. He caused a tube (to be laid) around the foot of the Thûpa and to be filled with oil, and ordered the oil-lamps fourteen times to be lit. 16. Having caused (a tube?) to be filled with scented water, he fixed mats at the top (of the Thûpa); (on these) he caused handsfull of blue lotuses to be scattered; this offering was made seven times. 17. Having dug a channel (from the Thûpa) to the Khema pond (which was situated) to the west of the Thûpa, he made there a water offering. 18. An entire Yojana around (the Thûpa) he caused flowers to be planted, and made a flower thicket at the most excellent Mahâthûpa. 19. The prince, having collected flowers covered with opening buds,

made a flower thicket fourteen times. 20. Having gathered various flowers, he constructed seven times a flower-pillar with a terrace and an enclosure. 21. He saw ... of various shapes, ornamented ...; the prince made them similar in shape. 22. He ordered chunnam work to be executed at the most excellent Mahâthûpa. Having celebrated the coronation (of the Bo tree?), he held a festival connected with the execution of chunnam work (at the buildings around the Bo tree?). 23. Sakyaputta, the great hero, penetrated the whole Truth near the Assattha tree (and became?) the supreme (Buddha?). 24. Of this Bo tree which stood in the delightful Meghavana garden, illuminating the island, the prince held a coronation and a bathing festival. 25. The Bhikkhu fraternities who bring happiness (to the people), after having spent the rainy season (in the prescribed manner), celebrated the Pavâraṇâ ceremony; (the king) bestowed on them a Pavâraṇâ donation in order to show his liking for the Pavâraṇâ ceremony. 26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahâthûpa he made the donation of a great kettle-drum. 27. ... dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahâthûpa. 28. At the full moon day of the month Vesâkha the Sambuddha was born; he celebrated a festival twenty-eight times in honour of this month. 29. Between the two monasteries of the delightful Mahâmeghavana and of the most excellent Thûpârâma he constructed an Uposatha hall. 30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. Prince Nâga, the son of Kuṭikaṇṇa, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thûpa?), — 32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thûpa. He made a great offering called Giri-bhaṇḍagahaṇa. 33. As many wise Bhikkhus were in Laṅkāḍîpa, he gave a robe to each one of the Bhikkhu con-

gregation, of the most excellent assembly. This prince reigned twelve years.

34. Âmaṇḍagâmani, the son of Mahâdâthika, known by the surname Abhaya, caused a well and also the Gâmeṇḍitalâka to be dug. 35. He constructed the Rajatalena (Vihâra). Over the Thûpa, in the most excellent Thûpârâma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahâvihâra and of the Thûpârâma, he completely constructed treasuries and treasure-caves. 37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇi. This prince reigned nine years and eight months.

38. His younger brother, known as king Kaṇirajânu, reigned full three years. 39. The royal son of Âmaṇḍagâmani, known as Cûlâbhaya, constructed the most excellent Gaggarârâma. 40. King Cûlâbhaya reigned one year. A woman called Sîvalî, known by the surname Revatî, — 41—43. the daughter of king Âmaṇḍa, reigned four months. The son of Âmaṇḍa's sister, Ilanâga by name, removed this Sîvalî and reigned in the town. King Ilanâga, the destroyer of his enemies, having heard the Kapi-Jâtaka, ordered the Tissa and Dûra ponds to be dug. This king reigned six years in the island of Laṅkā. 44. The king called Sîva, known by the surname Candamukha, constructed the Manikârâma (Manikârâgâma tank?) near the monastery called Issara. 45. The queen-consort of that king, known by the name of Damilâdevî, bestowed her own revenues from that very village on that Ârâma. This king reigned eight years and seven months.

46. King Tissa, known by the surname of Yasalâla, governed eight years and seven months¹). 47. King Subha, the son of a doorkeeper, constructed the Subhârâma and the delightful Villavihâra. 48. Likewise he constructed hermit's cells which were called after his own name. This king governed six years over his kingdom.

1) According to the Mahâvaṃsa: seven years and eight months.

XXII.

1. King Vasabha constructed in the Cetiyaṭabbata monastery ten Thûpas, a most glorious deed by which high reward is to be gained. 2. In the Issariya Ârâma he constructed a delightful Vihâra (and) a pleasing and delightful Uposatha hall. 3. He also ordered a large kettle-drum to be made for the most excellent Mucela monastery. Every three years he gave six robes (to each monk). 4. Throughout the whole of Laṅkâdîpa he repaired dilapidated Ârâmas. Everywhere he constructed residences and made most precious offerings to the piou (Bhikkhus). 5. In the most excellent Thûparama he constructed a relic-chamber; full forty-four times the king held (Vesâkha) festivals. 6. In the Mahâvihâra, in the Thûpârâma, and in the Cetiyaṭabbata monastery, at each of these places he ordered a thousand oil-lamps to be lit. 7. 8. The eleven tanks (formed by this king were) the Mayanti, the Râjuppara tank, the Vaha, Kolamba, Mahânikkhavattî tank and also the Mahârametti, the Kehâla and Kâli tanks, the Jambuti, Câthamaṅgana, and Abhivaḍḍhamâna tanks.

9. 10. He also constructed twelve irrigation canals in order to augment the fertility (of the land). Various meritorious acts he did; he made a wall and a ditch around the town with towers at the gates, and a great palace. He ordered lotus-ponds to be dug at different places in the town, the capital. 11. The most eminent king conducted water by means of an underground aqueduct (to those ponds). This ruler governed forty-four years.

12. The son of Vasabha, known as Tissa, the royal lord, ordered the Ârama called Maṅgala to be constructed. He reigned straightway (after his father's death) three years over the Island.

13. Tissa's son, Gajâbâhukagâmani, caused a great Thûpa to be built in the delightful Abhayârâma. 14. This royal chief constructed the pond called Gâmani, according to the wishes of his mother; this lord (also) ordered the Ârama called Rammaka to be built. He ruled twenty-two years over the Island.

15—17. The ruler of Tambapanni called king Mahallanaga caused the Sajîlakandakarama, the Goṭapabbata in the south, the Dakapasâna Arâma, the Sâlipabbata Vihara, the Tanaveli (Vihâra), and in Rohana the Nâgapabbata (Vihâra) and the Girisâlîka Ârâma to be constructed. Having reigned six years he reached the end of his life and died.

18. 19. The son of Mahallanâga, known by the name of Bhâtutissa, caused for the sake of (re-)establishing the Mahameghavana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Vara-Ârâma (Gavara-Âr.?). 20. Having caused the pond called Gâmani to be dug, Bhâtutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thûparama he constructed an Uposatha hall. 22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.

23. His younger brother, well known by the name of Tissa, erected an Uposatha hall in the delightful Abhayârâma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahâvihâra. In the Dakkhiṇârâma he built a Vihâra and a Thûpa. 25. Many other meritorious acts he did in honour of the blessed religion of the Buddha. He reigned eighteen years.

26. The sons of Tissa's own body, two brothers worthy of royal dignity, reigned as rulers three years over the Island.

27. Vankanâsikatissa reigned three years in Anurâdhapura, a king of proper and meritorious conduct. 28. After the death of Vaṅkanâsikatissa his son Gajâbâhukagâmani reigned twenty-two years. 29. After Gajâbâhu's death the father-in-law of that king, Mahallakanâga, reigned six years. 30. After the death of Mahallanâga his son Bhâtikatissa reigned twenty-four years over Laṅkā. 31. After Bhâtikatissa's death his younger brother Kanitṭhatissa reigned eighteen years over Laṅkâdîpa. 32. After the death of Kanitṭhatissa his son, known by the name of Khujjanâga, reigned two years. 33. Kuñjanâga, the younger

brother of Khujjanâga, put his royal brother to death and reigned one year over Laṅkā.

34. Having gained the victory (over Khujjanâga), Sirinâga reigned nineteen years in the most excellent Anurâdhapura over Laṅkā. 35. The king called Sirinâga by name made an offering of a garland of costly substances to the Mahâthûpa and erected a parasol over the Thûpa. 36. He constructed an Uposatha hall, the most excellent Lohapâsâda. This prince reigned nineteen years.

37. The son of Sirinâga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity. 38. At the most excellent great Bo tree he constructed a stone ledge. This king governed twenty-two years. 39. His younger brother, known as king Tissaka, erected a most excellent parasol over the Abhayârâma and over the Mahâthûpa. 40. In the delightful Mahâmeghavana and in the beautiful Abhayârâma, at both most excellent Vihâras, he constructed a golden Thûpa. 41. Having heard the Gilâna discourse (of Buddha) which was preached by Thera Deva, he gave medicaments for the sick and (constructed) five most excellent residences (for the Saṃgha?). 42. Having seen a portent in the night, (he constructed) the Dassamâlinî Ârâma; near the delightful Bo tree he erected figures formed by lamps.

43. In the reign of that king they proclaimed many wrong doctrines; proclaiming captious doctrines they ruined the religion of the Jina. 44. The king, when he perceived that wicked Bhikkhus ruined the religion of the Jina, together with the minister Kapila subdued those wicked ones. 45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapannika (Sattapannika?) palace and (caused) boiled rice (to be provided) in the Meghavana. This royal ruler governed twenty-two years.

46. Tissa's own son, known by the name of Sirinâga, reigned full two years over the Island. 47. This Sirinâga constructed an enclosure around the great Bo tree and also a beautiful pavilion.

48. (The king) called Asaṅgātissa (Saṃghātissa) fixed golden parasols over the most excellent Mahâthûpa, on the top of the Thûpa. 49. (He also constructed) of jewels a Thûpa of the shape of a flame at the most excellent Mahâthûpa, and in connection (?) with that work he also brought offerings. 50. (Having heard) the Andhakavinda Suttanta¹); which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).

51. Vijayakumâra²), the son of Sirinâga, reigned after his father's death one year.

52. Saṃghātissa reigned four years; he fixed a parasol and goldsmith's work on the Mahâthûpa.

53. King Saṃghabodhi by name was a virtuous prince; this king reigned two years. 54. This victorious king ordered rice-milk continually to be distributed in the delightful Meghavana garden, and in the most excellent Mahâvihâra he constructed a room where food was distributed by tickets.

55. The king called Abhaya, known by the surname Meghavanna, constructed a stone pavilion in the most excellent Mahâvihâra. 56. 57. To the west of the Mahâvihâra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone. 58. Within the Dakkhiṇârâma he constructed an Uposatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community. 59. The king, having constructed a royal palace, a great, delightful building, gave it to the Bhikkhu fraternity and then received

1) This discourse of Buddha which contains praises of those who provide rice-milk for the Fraternity, is contained in the Mahāvagga of the Vinaya-Piṭaka, VI, 24.

2) The stanza treating of Vijaya is interposed between two sections which refer to king Saṃghātissa's reign. The confusion seems brought on by an injudicious employment of different sources; I do not believe that we ought to alter the succession of these verses.

it back. 60. In the Meghavāna garden the king also celebrated a Vesākha festival. He reigned thirteen years.

61. The son of Meghavāṇṇa was king Jetṭhatissa; this royal lord reigned over the island of Tambapaṇṇi. 62—65. In the most excellent Mahâthûpa he offered a very costly jewel. Having built a palace covered with iron and offered to it that most excellent jewel, the chief of men gave (to that palace) the name „Maṇipâsâda“ („palace of the gem“). Having constructed the Pacinatissapabbata Ârâma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, having ordered the Âlambagâma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapaṇṇi.

66. After Jetṭhatissa's death his younger brother, king Mahâsena, reigned twenty-seven years. 67. This king once thought thus: „There are two kinds of Bhikkhus in the Religion (of Buddha); which of them hold the right doctrine and which hold the wrong doctrine, which are modest and which are shameless?“ 68. When thinking about this matter and searching after modest persons, he saw wicked Bhikkhus who were no (true) Samaṇas and (only) looked like (Samaṇas). 69. He saw people who were like stinking corpses and in behaviour like blue flies, wicked persons, who were no (true) Samaṇas and (only) looked like (Samaṇas), — 70. Dummita and Pâpasona and other shameless men. He went to those wicked Bhikkhus and asked them about the sense (of the Religion) and the doctrine. 71. Dummita and Pâpasona and other shameless men secretly consulted in order to mislead the pious (king). 72. These wicked, infatuated men taught that (computing) the twenty years (required for) the Upasampadâ ordination from the conception, which has been admitted (by Buddha) in (the story about) Kumârakassapa¹), is not allowable. 73. The practice of (wearing) ivory (fans)²)

1) Mahāvagga, I, 75.

2) I have translated this passage according to the indications given in the Mahāvamsa Tikâ (see the quotation in the footnote, p. 113), although

which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable. 74. Regarding these and other matters many other shameless Bhikkhus, without a reason, for the sake of their own advantage, taught that (the true doctrine) was a false doctrine.

75. Having performed through his life, in consequence of his intercourse with those wicked persons, evil as well as good deeds, this king Mahâsena passed away (to another existence) according to his actions.

76. Therefore one should fly far from intercourse with wicked men, as from a serpent or a snake, and self-controlled one should perform acts of benevolence as long as his existence lasts.

I do not know any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddakavattukhandha (Cullavagga, V, 23, 1) a precept which implicitly excludes the use of fans made of ivory („*anujânâmi bhikkhave tisso vijaniyo vâkamayaṃ usîramayaṃ morapiñchamayaṃ*“). I think that this is the passage alluded to, though the Chabbaggiyas are not expressly mentioned in it: in the short stories which precede and follow this one, most frequently mention is made of the transgressions of the Chabbaggiyas, so that the expression „Chabbaggiyânâṃ vatthu“ may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

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(An asterisk indicates that the passage is corrupt or the reading doubtful.)

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 Sâdhina 3, 21.
 *Sâbhiya 19, 15.
 *Sâla 11, 29. 31.
 Sâliya 19, 18. 19.
 Siggava 4, 46: 5, 57 et seq.; 80 et seq.
 *Siṭṭhi 3, 23.
 Siudhattha 3, 47. — 19, 8.
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 Sirinâga 22, 34 et seq. — 46 et seq.
 Silâkûṭa 17, 14.
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 Sivali 9, 3. — 19, 8. — 21, 40, 41.
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 Sihâlâ 9, 1.
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 *Subhaṅgana 1, 51.
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 Sumanakûṭa 15, 48; 17, 14.
 Sumanadevi 19, 9.
 Sumanâ 18, 17.
 Sumâ 18, 24.
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 Soṇâ 18, 10. — 38.
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 Sonaka 4, 39 et seq.; 5, 78 et seq.
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 Hatthipura 3, 18.
 Himavâ 6, 3; 8, 10.
 Hemavatikâ 5, 54.
 Hemâ 15, 78; 18, 11.
 *Hemâsâ 18, 24.

TABLE OF THE CEYLONESE KINGS ACCORDING TO THE DĪPAVAMSA.

Vijaya (reigned 38 years)	9, 28—44.
Interregnum (1 year)	11, 9.
Paṇḍuvâsa (30 y.)	10, 1—6.
Abhaya (20 y.)	10, 7.
Interregnum (17 y.)	11, 1—2.
Paṇḍukâbbaya (70 y.)	11, 1—4.
Muṭasiva (60 y.)	11, 5. 13.
Devânampiya Tissa (40 y.)	11, 4 — 17, 92.
Uttiya (10 y.)	17, 93—109.
Siva (10 y.)	18, 45.
Sûratissa (10 y.)	18, 46.
Sena and Gutta (12 y. ¹)	18, 47.
Asela (10 y.)	18, 48.
Elâra (44 y.)	18, 49—52.
Abhaya Dutthagâmani (24 y.)	18, 53 — 19, 10. 23.
Saddhâtissa (18 y.)	20, 1—7.
Thûlathana (1 month and 10 days)	20, 8.

1) 22 years according to the Mahâvamsa.

Lajjitissa (9 y. 6 m. ¹)	19, 11—18; 20, 9—11.
Khallāṭanāga (6 y.)	20, 12.
Mahārattaka (one day)	20, 13.
Abhaya Vaṭṭagāmani (5 months)	20, 14.
Pulahattha (Ālavatta) (3 y.)	} 19, 15; 20, 15—17.
Bāhiya (Sābhiya) (2 y.)	
Panayamāra (7 y.)	
Palayamāra (7 months)	
Dāṭhika (2 y.)	
Abhaya Vaṭṭagāmani (12 y.)	19, 14, 16—20; 20, 18—21.
Mahācūli Mahātissa (14 y.)	19, 21—22; 20, 22—23.
Coranāga (12 y.)	20, 24.
Tissa (3 y.)	20, 25.
Sīva (1 y. 2 m.)	20, 26.
Vaṭuka (1 y. 2 m.)	20, 27.
Tissa (1 y. 1 m.)	20, 28.
Niliya (3 m. ²)	20, 29.
Anulā (4 m.)	20, 30.
Kuṭikanṇatissa (22 y.)	20, 31—35.
Abhaya (28 y.)	21, 1—30.
Mahādāṭhika Nāga (12 y.)	21, 31—33.
Abhaya Āmaṇḍagāmani (9 y. 8 m.)	21, 34—37.
Kaṇirajānu (3 y.)	21, 38.
Cūlābhaya (1 y.)	21, 39—40.
Sivali Revati (4 months)	21, 40—41.
Ilanāga (6 y.)	21, 41—43.
Siva Candamukha (8 y. 7 m.)	21, 44—45.
Tissa Yasalāla (8 y. 7 m. ³)	21, 46.
Subha (6 y.)	21, 47—48.
Vasabha (44 y.)	22, 1—11.
Vaṅkanāsikatissa (3 y.)	22, 12, 27.
Gajābāhukagāmani (22 y.)	22, 13—14, 28.
Mahallanāga (6 y.)	22, 15—17, 29.
Bhātutissa (24 y.)	22, 18—22, 30.
Kaniṭṭha-Tissa (18 y.)	22, 23—25, 31.
Khuḷḷanāga (2 y.)	} 22, 26, 32, 33.
Kuṅṅanāga (1 y.)	
Sirināga (19 y.)	22, 34—36.
Abhaya ⁴) (22 y.)	22, 37—38.
Tissa ⁴) (22 y.)	22, 39—45.
Sirināga (2 y.)	22, 46—47.
Vijaya (1 y.)	22, 51.
Samghatissa (Asamghatissa) (4 y.)	22, 48—50, 52.
Samghabodhi (2 y.)	22, 53, 54.
Abhaya Meghavaṇṇa (13 y.)	22, 55—60.
Jeṭṭhatissa (10 y.)	22, 61—65.
Mahāsena (27 y.)	22, 66—76.

1) According to the Mahāvamsa: 9 years and 8 months.

2) 6 months according to the Mahāvamsa.

3) According to the Mahāvamsa: 7 years and 8 months.

4) In the Mahāvamsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.

